

It's curious that we have to study an author on the basis of his posthumous fortune and Gobineau was the unluckiest of all writers, and he was the most unlucky. romantic. We say: Les Pléiades! – and it's really as if we've said it all.

It so happened that the worst idiots, lunatics and criminals of our time have been completely mistaken about him, mistaking his lyricism for science, and his personal confessions for scientific demonstrations.

That a Hitler should copy a few pages of the Essay on Inequality in what will become, in the eyes of a horde of assassins, something like a bible, and now scruples are distracting the most objective.

This "racist" was pursuing a chimera: himself.

Racist? Firstly, Gobineau never defended Aryanism, since, in the dark of his book, the ancient Aryans (as he called them) have disappeared forever. Even better: he writes in a page-turner (which Hitler didn't copy) that even if Aryans if they still existed, they would be unable to do anything and would disappear immediately.

But what is L'Essai? Well, it's essentially a work of literature, a poem filled to the brim with the bitterest of pessimisms. It's a long cry to the rescue of which, in dizzying, dizzying shortcuts, the personal history, dreamt, syncopated, martyred, pruned, glorified, is – in some of the finest periods in French prose – summoned. History is summoned to appear. And it does. With trails of blood. From

swell with military standards and warlike music. With its she-wolf hair.

In spite of Gobineau, the Essay is also a demonstration by the absurd. Nothing stops man. History has a meaning. It is irreversible.

Today, this enthusiast with no theory could perhaps be delighted.

For a long time, it was considered impossible to discover the area between the Thrace and the sea bordering Galicia, and from the Sund to Sicily, a point where men belonging to the yellow, Mongolian, Ugrian and Finnish races, in a word, the race with the slanting eyes, the flat nose, the obese and rounded waist, have to form one or more permanent nations.

This opinion, so well accepted that it has scarcely been challenged until recently years, had no basis in fact. She had no other reason absolute ignorance of the conclusive facts of which the whole, today, reversing and erasing it. These facts are of different kinds, belonging to different orders of observation, and the body of evidence they make up is of a very high quality.

complete rigor 1.

A certain class of highly irregular monuments, of very great antiquity, and in just about every corner of Europe, has long since been preoccupied scholars. Tradition, for its part, links a number of legends to it. These are sometimes obelisk-shaped rough stones standing in the middle of a moor, and sometimes on the edge of a coastline, sometimes a kind of granite box made up of four or five blocks, of which one, or at most two, serve as the roof. These blocks are always gigantic proportions, and only in exceptional cases do they show signs of work. In the same category are piles of pebbles, often very large. or rocks balanced so as to vibrate under a very high pressure. slight impulse. These monuments, most of them extremely striking in form, even to the most inattentive eyes, have prompted scientists to propose several systems according to which it should be credited to the Phoenicians, or to the Romans, perhaps the Greeks, better still the Celts, or even the Slavs. But the peasants, faithful to the beliefs of their fathers, unknowingly reject these opinions, and award the objects in dispute to fairies and dwarves. Let's see that the peasants are right. Legendary tales are as much a part of the philosophy of the Clement of Alexandria. He compared it to walnuts, harsh at first to a Christian's taste; but if you know how to break through the bark, you'll find a tasty, nourishing fruit.

The architectural creations of the Phoenicians, Greeks, Romans and Celts, or even Slavs have nothing in common with the monuments featured here. question. We have works by all these peoples at different ages; we know the The procedures they used: nothing resembles what we have here. And then.., other, far more powerful reasons, and even without reply, we come across stones standing, cairns and dolmens in a hundred places where the conquerors of Tyre and Rome, where the merchants of Marseille, where the Celtic warriors, where the Slavic labourers have never passed. So we need to look at the problem again, and very closely.

On the basis of the universally accepted principle that all antiquities from in question here are, in terms of their style, pre-dating the a secure chronological basis, and hold the key to the future of the problem. I'd like to emphasize that we're only talking about the date of the style here, and that we're not talking about a date. of the construction of a particular monument, which is why the would complicate the overall difficulty with many uncertainties of detail. We must first of all, give as general a presentation as possible, and then go into greater detail later on.

Since the armies of the Caesars occupied the whole of Gaul and part of the islands British in the first century B.C., the Antiquities Generating System Gallic and Breton traditions go back even further. But Spain also has monuments perfectly identical to these 1. But the Romans took

possession of this region long before settling in the Gauls, and before them,

the Carthaginians and Phoenicians had thrown in abundant imports of their blood and their ideas. The people who erected the Spanish dolmens could not possibly have done so. to have been imagined after the first Phoenician migration or colonization. So as not to err on the side of even excessive caution, it is a good idea not to use this certainty to the full. Let's go back no further than the third century before Christ.

You have to be bolder in Italy. There is no doubt that constructions similar to the Gallic and Spanish monuments found there predate the period and, what's more, to the Etruscan period. Here they are, pushed back from the third century to at least the eighth.

But, because the antiquities we have just glimpsed in the islands Britain, Gaul, Spain and Italy all derive from the same type, they naturally inspire the thought that their authors belonged to the same race. As soon as this idea arises, we want to test its value by calculating the of this race based on the monuments that reveal its existence. We ceases to be confined to the four countries mentioned above, and we outside their limits, to see if anything similar to what they contain can be found. elsewhere. The result is one that at first frightens the imagination.

The area now open to view stretches from the two southern peninsulas of Europe, covering Switzerland, Gaul and the British Isles, over the entire Germany, enveloping Denmark and southern Sweden, Poland and Russia, crosses the Urals, embraces upper Siberia, passes through the Behring Strait, encloses the and forests of North America, ending up on the banks of the Mississippi River higher, if not lower ¹.

We agree that, if we had to award either the Celts or the Slavs, in order not to Phoenicians, Greeks and Romans, such a vast series of regions, we should, at the same time, expect to encounter all the other categories of anti as identical to each other as are the monuments of these countries. whose abundance leads us to draw these vast boundaries. That the aborigines of so many

art to something of the shape of scallop " shells. These were surmounted by a very large flat stone, which slanted down towards " the earth, where was a door. " - Very few observations have been made in Spain on this class of monuments. M. Mérimée did, however, visit a monument near Antequera. clearly marked with pseudo-Celtic features.

¹ Keferstein, Ansichten über die keltischen Alterthümer, t. I, pass. - A work that bears witness to the most

and dedication to science. It is a true and indispensable manual for the knowledge of primitive antiquities. - Wormsaae, The Primeval Antiquities of Denmark, translated by W. J. Thoms, Lond. in-8°, 1849. - Schaffarik, Slawische Alterthümer, t. I. - Squier, Observations on the Aboriginal Monuments of the Mississippi Valley, New-York, 1847. - Abeken, Mittel Italien vor der Zeit der römischen Herrschatt, Stuttgart u. Tübingen, etc., 1843. -

Dennis, Die Städte und Begräbnisse Etruriens, deutsch von Meissner, in-8°, Leipzig, 1852, t. I, pass. etc. etc. – As far as the monuments of Switzerland are concerned, I owe a great deal to the helpful communications from Mr Troyon, whose skilful and patient investigations enlarge every the field of primitive archaeology.

Celts or Slavs, they will have left remnants of their culture everywhere. culture, easily comparable to those described in France, England, France in Germany, Denmark and Russia, and which we know for a fact cannot be be attributed to them alone. But this condition has not been met.

On the same sites as the rough stone buildings, there are numerous deposits of of all kinds, the fruits of human industry, which, differing from each other in a from one region to another, clearly point to the sporadic existence of the nationalities to which they belonged. As a result contemplates remains in Gaul that are completely foreign to those of Slavic countries, in turn to Siberian products, as these are to Siberian products. Americans.

Unquestionably, then, before any contact with other nations, Europe possessed the Phoenicians, Greeks and Romans, many of the world's most important layers of different populations, some of whom held only certain provinces of the continent, while others, having left similar traces everywhere, have well obviously occupied the entire country, and certainly at a time when before the eighth century BC.

The question now is: which are the most important of the various classes of primitive antiquities, or of those that are sporadically or those that are widespread everywhere.

Those that are sporadic show a degree of industry, knowledge techniques and social sophistication far superior to those occupying the largest space. While the latter only exceptionally show traces of the use of metal instruments, the others offer two periods when bronze, and then iron, are presented in the most skilfully varied forms; and these forms, applied to the as they are, cannot leave the slightest doubt that they have not been the property here of the Celts, there of the Slavs; for the testimony of classical literature excludes any hesitation.

Consequently, since the Celts and the Slavs were the last known owners of European land prior to the eighth century who before our era, the two periods referred to by skilled archaeologists as the Ages of bronze and iron also apply to these peoples. They embrace the last times of the primordial antiquity of our regions, and it is necessary to extend beyond their limits a the Stone Age by the same classifiers. ficators 1. The monuments we are studying belong to this period.

One point remains that might seem obscure. The ingrained habit of not Europe before the Celts and Slavs can lead some minds to believe that the persuade themselves that the three ages of stone, bronze and iron are merely periods in time.

gradations in the culture of the same races. They would be the still wild ancestors of skilful miners and industrious craftsmen, whose recent discoveries have admire the works that would have produced the rough monuments of the remotest period. So much barbarism can be explained by a state of social infancy, which is still the case today. unaware of the technical resources created later.

An unanswerable objection overturns this fundamental assumption inadmissible for many other reasons 1. Between the Bronze Age and the Iron Age, there is no difference that the greater variety of materials used and the increasing perfection of work. Leading thought does not change; it continues, modifies and refines itself, goes from good to better, while maintaining the same data. At the On the other hand, between Stone Age and Bronze Age products, we have the most striking contrasts at first glance; no transition from one to another The creative feeling is completely transformed. The instincts, the needs it satisfies, don't match up. So age and the Bronze Age are not in the same cohesive relationship where this The latter is Iron Age 2. In the first case, there is a transition from one race to one another, while in the second, there is merely progress within races, if not completely identical, at least very closely related. There is no doubt that that the Slavs have been established in Europe for at least four thousand years. On the other hand, the Celts fought on the Garonne in the eighteenth century BC. We here we are, step by step, arriving at this conviction, the mathematical result of everything that monuments of the Stone Age predate, in terms of their style, the year 2000 B.C.; the particular race that built them occupied the lands where the before any other nation; and since, moreover, they appear in more abundance as the observer, leaving the south, moves further towards the east. northwest, north and northeast, this same race was even more primitively and, in any case, more solidly sovereign in the latter regions. If we want to set the probable time of its peak strength, there's nothing to suggest that the is opposed to accepting the date of 3000 B.C., proposed by one Danish antiquarian, as ingenious an observer as he was a profound scholar 3.

than two thousand years ago, how much more ancient must be the populations " which preceded the arrival of the Celts? A great number of years must pass away " before a people like the Celts could spread themselves in the west of Europe and render " the land productive. It is therefore no exaggeration if we attribute to the stone period an "antiquity of, at least, three thousand years".

What now remains to be determined in a positive way is the nature of the of these primordial populations so widespread in our hemisphere. phere. They are certainly linked in the most intimate way to the groups of the yellow species, generally small, stocky, ugly, misshapen, of an intelligence but not null, crudely utilitarian and endowed with very masculine instincts.

predominant 1.

In Denmark 2 and Norway, attention has recently focused on enormous heaps of oyster scales and shells, mingled with knives made of bone and wood. brutally worked flints. From this detritus, skeletons of deer and wild boar, from which the marrow has been removed by fracture. Mr. Wormsaae, in analyzing this discovery, regrets that research similar to that which has have not yet taken place on the coasts of France. He has no doubt that it will observations similar to the ones he had the opportunity to make in his and he especially thought that Brittany would be explored with great advantage. He adds: "Everyone knows how frequent these heaps of "shells and bones are in America. They contain instruments that are "no less crude (than the ones we found in Danish and Norwegian detritus), and attest to the residence of ancient aboriginal peoples.

These monuments are of a genre so peculiar, and so unsuited to striking the eye and to attract attention, it's easy to understand why they've been so obscure for so long. cutlery. The merit is all the greater for the observers to whom the science is indebted to a present, admittedly a curious one, since the result is at least a strong presumption that northern Europe has traces identical to those offered by the beaches of the New World in the vicinity of the Behring Strait. It allows I'd also like to comment on another, even more interesting find of the same kind, a few months ago, in the vicinity of Namur. A Belgian scientist, Mr. Spring, has withdrawn of a cave in Chauvaux, a village in the Godine commune, a pile of debris double-buried under a layer of stalagmite and another of silt, among in which he recognized fragments of calcined clay, vegetable charcoal, and then bones. of oxen, sheep, pigs, deer, roe deer, hares and women, of young men and children. A curious feature that can also be seen in the detritus of Denmark and Norwegia: all the marrow bones are broken, both those that belonged to individuals of our species than the others, and Mr. Spring in rightly concludes that the authors of this edible deposit were anthropophagous 3. This is a taste foreign to all tribes of the white family, even the most fierce, but very common among American nations.

Munch, *Det norske Folkshistorie*, deutsch von Claussen, in-8°, Lubeck, 1853, p. 3.

3 *Moniteur universel* of March 18, 1854, no. 77. Communication made by Mr. Spring to the Académie royale

from Belgium.

Moving on to a different kind of observation, we find the following remarkable objects certain earthen burial mounds which, because of their rugged construction, have nothing in common with the Arian tombs of Upper Asia, nor with the sumptuous tombs that can still be seen in Greece, Troadia, Lydia and the Mediterranean. Palestine, and which bear witness, if not to a highly refined artistic taste on the part of their builders. of greatness and majesty 1. Those

as we've just said, consist of nothing more than simple accumulations of clay or chalky earth, depending on the quality of the soil in which they are grown. This envelope contains unburned corpses, with a few piles of ashes beside them 2. Often, the body appears to have been laid on a bed of branches. This circumstance is reminiscent of the Chinese aborigines' sepulchral bundle. These burials are well elemental and wild. They've been found just about everywhere in the European regions. However, similar constructions, offering the same also cover the upper Mississippi Valley. Mr. E.-G. Squier says that the skeletons buried in these tombs are so fragile that the slightest contact resolves them into dust. It is for him a reason to attribute to these corpses and the monuments that contain them an excessive antiquity 3.

Such tumuli, always similar, erected in America, northern Asia and in Europe, reinforce the idea that these lands were once possessed by the same race, which can only be the yellow race. Everywhere, they are long neighbors earthen ramparts, sometimes double and triple, covering spaces of several metres. miles in a straight line. There are a number of them between the Vistula and Elbe rivers, in Oldenburg, in Hanover. Mr. Squier gives details of those in North America so precise and, what's more, the drawings so conclusive, that you can't even the slightest doubt as to the complete identity of the thinking behind these defense systems.

From these facts, which are sufficiently numerous and concordant, we can infer:

That the yellow populations coming from America and accumulating in the north of Asia, once spilled over into the whole of Europe, and that it is to them that we owe all these crude monuments of earth or rough stone that bear witness to the unity of our continent's primordial population. We must renounce

can recognize Finnic burials, as Celts and Slavs burned their dead.

While this observation is correct, it cannot be used to determine the age of the monument where we find

apply it. Mr. Troyon has kindly provided me with an opinion on this subject, which I feel I should share with you.

to record here: "I believe", this scholar wrote to me, "that we can posit in fact that the first inhabitants of Europe buried their dead without burning them. Later, in the Bronze Age, the custom is But many families of the "primitive race" continued their ancient burial traditions.

In the canton of Vaud, for example, all bronze instruments are found in tumuli, rings, "daggers, celts, pins, etc., in tombs built beneath the surface of the ground, The same fact is found in some "parts" of the site. The same fact is found in some "parts Germany and England, and will be seen in many other countries, "when the observations will be complete.

3 E. G. Squier, op. cit.

see in such works results that could not emerge from sporadic cultivation, and well known today for having been more developed, Celtic nations

and Slavic tribes. Having established this point, it remains to follow the progress of the peoples to the west to get a glimpse, with the means of action at their disposal, the details of the work they carried out, which astonish us today. It will be at the same time, recognize the main features of the social condition in which the first inhabitants of our European land.

Slowly making their way across the steppes and icy marshes of the regions their hordes had a path ahead of them that was mostly flat and smooth. easy. They followed the shores of the sea and the course of the great rivers, places where the forests were sparse, where rocks and mountains drooped and delivered passage. Lacking the energetic means to cut their way through too powerful obstacles, or at least can only use them with a great expenditure of energy. time and individual strength, they only applied to daily use flint axes loosely fitted to a tree branch. To navigate in the Arctic Ocean or along riverbanks, or even in remote regions cut by large swamps, they used canoes made from a single tree trunk. felled and dug with fire, then roughed up as best they could with their instruments imperfect. The peat bogs of England and Scotland harboured and have delivered to curiosity some of these vehicles. Many are fitted with wooden handles to facilitate carrying. One of them measures no less than thirty-five feet long.

We've just seen that, when it comes to throwing down a few trees, the Finnish employed the process still in use today among the wild peoples of their native continent. The lumberjacks would make slight cuts in the trunk of a tree. oak or fir, using their flint axes, and made up for the inadequacy of these tools by the patient application of flaming coals into the holes. thus prepared 1.

Judging by what remains today, the main settlements were of yellow men have lived by the sea and rivers. But this fact however, cannot provide a rule without exception. Finnic traces can be found quite numerous and extensive inland. M. Mérimée, éclair- cémently pointed out the existence of monuments of this kind in central France 2. We can see it even further afield. Race emigrants The solitudes of the Vosges mountains are the most difficult country to reach, the Jura valleys, the shores of Lake Geneva. Their stay in these different parts of The interior is attested by vestiges that can only have come from them. We

is even recognized with certainty in some parts of northern Savoie 1, and M. Troyon's skilful research into very ancient dwellings buried in the earth. under the waters of several of Switzerland's lakes, will probably one day put the there is no doubt that Finnish fishermen had placed as far as the shores of the Lake of Zurich the stilts of their wretched huts 2.

A brief nomenclature of the main species is given below.

debris that can only have belonged to the yellow aborigines, of these debris which northern archaeologists unanimously consider to bear the stamp of the Stone Age. I've already mentioned the heaps of edible shells, the bones of quadrupeds and human beings, mingled with knives of stone, bone and horn. mentioned axes, flint hammers, canoes made from a single trunk, etc. of trees, and the remains of stilt dwellings that come, for the first time, have been observed on the shores of several Swiss lakes. To this background, we must add pebble or fishbone arrowheads, spearheads and fishing hooks made of the same materials, buttons for attaching skins, pieces of amber, either pierced or raw, clay balls dyed red to be threaded on and used as necklaces ³, and pottery that is often highly great, since some serve as 'beers' for whole corpses, alongside on which foodstuffs appear to have been deposited.

But what dominates everything else are the architectural productions, on the striking feature of these antiques. Their main and dominant feature, the one that creates their A particular style is the complete, absolute absence of masonry. In this construction, only large blocks are ever used. These are the menhirs, or peulvens, known in Germany as Hunensteine ⁴; stone obelisks

then on Lake Biel near Nidau, and finally on Lakes Geneva and Neuchâtel. These remains consist of stilts that once supported dwellings built above the surface of the water. water. There are many fragments of pottery, and even small intact vases, some of which have been found.

animal bones, coals, grinding and milling stones, etc. As

We also come across a few bronze fragments here and there.

period when the Celts had already arrived in the country. - I owe these communications to M. Troyon.

³ Wormsaee, op. cit., p. 17 ff. - Keferstein, t. I, p. 314. - A beautiful dolmen, discovered at La

Motte-Sainte-Héraye (Loire-Inférieure), in 1840, contained, among other objects, one of these necklaces of terracotta.

⁴ Keferstein, op. cit., t. I, p. 265. The word "Huns" does not mean "the Huns", as some people think

generally; it comes from the Celtic *hen*, ancient, old, or from *hun*, the sleeper. It has passed into Frisian with the meaning of death. Thus Hunensteine should be translated as stones of the elders, sleepers, or of the dead. Perhaps we should apply this observation to more than one passage in Sigebert and the Gaelic chronicles, in which the intervention of the Huns, as Attila's cavalymen, is entirely absurd. - Dieffenbach, *Celtica* II, 2nd Abth, p. 269. See a quotation from Fordun where the Humber is called Hunne, and the mythical prince Humber is named Rex Hynorum. (Loc. cit., p. 267). - On is also found in Geoffroy de Monmouth, II, 1: "Applicuit Humber, tex Hunnorum, in Albaniam." -Germanic traditions, mingling with indigenous fables, have not hesitated to in the word *hun* of memories that were very present to them, and consequently to insert the name of Attila in Irish-Milesian genealogies.

of greater or lesser height, sunk into the ground, and usually

up to a quarter of their total elevation; cromlechs, Hunenbettes, circles or squares formed by a series of blocks laid side by side, and embracing a given space. often quite extensive. They are still dolmens, heavy huts, built of three different materials. or four rock fragments set at right angles to each other, covered with a fifth paved with flat stones and sometimes preceded by a corridor in the same style. Often, these monstrous hovels are open on one side; in other cases, they're only open on one side. have no way out. They can only be tombs. On some points of the Brittany, they are counted in groups of thirty at a time; Hanover is no exception. richly endowed¹. At the time they were created, most of them contained unburned skeletons.

Both in terms of their mass, which makes them the most visible monument to dolmens are to be considered as the most important of the Finnish race, both in terms of the debris they contain as one of the most conclusive testimonies to the presence of the yellow peoples on a given point. The most meticulous excavations have never been able to reveal metal objects, but only those kinds of tools or utensils, no matter how elementary in both material and form, as listed above. Dolmens have is their wide distribution. They are known throughout Europe.

Now come the cairns, which are no less common. These are piles of stones of various sizes ². Several contain a corpse, always unburned, with a few bone or flint objects. In some cases, the body is deposited under a small dolmen erected in the center of the cairn ³. monuments, which has a solid base and seems to have had a purely commemorative or indicative. There are some very small ones, but also some huge ones: that of New-Grange, in Ireland, represents a mass of four million quintals.

The combination of dolmen and cairn is merely an imitation, often suggested by the nature of the terrain, a similar combination of dolmen and tumulus ⁴. We report specimens of this species all over the world, including in Lazio, close to Civita-Vecchia, twenty-two miles from Rome, not far from ancient Alsium and Santa-Marinella. There is still one in Chiusa, another near Pratina, on the site of the ment of Lavinium ⁵.

Skeletons taken from dolmens have made it possible to identify the earliest inhabitants of the land of Europe, certain talents that we certainly wouldn't have been inclined to, a priori, to their supposition. They knew how to perform several surgical operations. Already American burial mounds had offered proof of this by delivering to observers heads of containing false teeth. A recently opened dolmen, near Mantes, has provided the body of an adult male with a flute-like fracture of the tibia and a welded seam. artificial.

It is all the more curious to find this kind of knowledge in the yellow race, since, among pure or mixed-breed descendants of the Melanian variety, there are none to be seen.

vestige of the corresponding eras. The art of alleviating suffering has hardly gone away, for the latter, beyond the use of simple, external topicals. The interior of the human body and its structure were completely unknown to them. This is the sequel to their horror of the dead, a horror of the imagination, born of the fears of the dead. superstitious attitudes that long preceded respect, and which prevented any curiosity. sity to venture into an area considered formidable. On the contrary, the yellows, defended by their phlegmatic temperament against excessive impressions of this kind, did not solemnly consider the remains of their conquests. The anthropophagy provided them with every desirable opportunity to learn about the osteology of man. The very care of their sensuality in leading them to study the nature of bones, in order to of knowing, in good time, where to find the marrow, provided them with practical experience. That's how clever today's inhabitants of southern Siberia are. Their anatomical knowledge, with regard to the various categories are as safe as they are detailed 1.

From the habit of seeing skeletons, of handling them, of breaking them, to the idea of mend a broken limb or fill a socket, the passageway is extremely short. You don't need extraordinary intelligence or a high level of general knowledge. to cross it. Nevertheless, it is interesting to note that the Finnish know how to do it, because it explains a fact that has remained enigmatic until now, the filling of diseased teeth among the earliest Romans, a habit to which the allusion to an article in the Law of the XII Tables. This medical procedure, unknown to populations of Magna Graecia, originated from the Sabine tribes or the Rasenes, who did not could only have received it from the peninsula's former yellow owners. Here is how good comes out of evil, and how osteology, with its beneficent applications its primary source in anthropophagy.

If we have any right to be astonished at having been able to draw such conclusions from examination of the skeletons found in the dolmens, one was justified in expecting the means of physiologically specifying the ethnic character of the populations to which to which they once belonged. Unfortunately, the results obtained so far have not justified this hope: they are the poorest of the poor.

The first difficulty is that we don't have many whole bodies. Mostly corpses, altered by unavoidable accidents, following such long centuries of burial, offer only an incomplete object for examination. All too often, explorators, ignorant or clumsy, did not spare them enough by penetrating their asylums. In short, to date, physiology has not added anything conclusive to the evidence offered by other orders of knowledge concerning the primordial sojourn of Finnish on the entire surface of the European continent. As this science is not The typical identity of skeletons found in different locations has been demonstrated, it can't even be used to determine whether the former population was well numerous. To form an opinion in this respect, we need to go back to the testimonies provided by the monuments found elsewhere in such astonishing abundance.

The dolmen's ubiquity already suggested that the invaders had penetrated

to the center, to the mountainous regions of our part of the world.

Ill-equipped with the material means to make these invasions easy, they must have been determined only by a superabundance of numbers that made it impossible to continue to live together at the first landing points.

This powerful induction is further reinforced by a direct argument, argument material that captures the conviction in the strongest way, increasing the list of monuments from the description of the most vast, the most astonishing
1.

The Seille valley in Lorraine, now occupied by the towns of Dieuze, de Marsal, Moyenvic and Vic, before man had ever set foot there, a vast, muddy, bottomless swamp, created and maintained by a multitude of salt springs, which, piercing on all sides under the mire, did not leave a single place stable and solid. Surrounded by heights, this corner of the country was, moreover, as little accessible than habitable. A Finnish horde judged that it would be possible to make themselves a retreat safe from all aggression, if it succeeded in creating a terrain able to carry it.

To achieve this, she used clay from the surrounding hills to build a huge quantity of hand-kneaded pieces of earth. You can still find today, on those fragments that are unearthed from the silt, the traces of the recon- from the fingers of men, women and children. Sometimes, to shorten his the wild worker took a block of wood and covered it with a blanket, which he then placed on the floor. a thin layer of clay. All fragments thus prepared were then subjected to the action of fire and transformed into highly irregular bricks, of which the most large, which are also the rarest, have a circumference of about 25 centimetres on the outside. about the same length. Most only have much larger dimensions.
weak.

The materials thus prepared were transported to the marsh and thrown in a jumble. on the mud, without mortar or cement. The work spread out in such a way that the invert covered with a layer of solidified silt seven to eleven feet thick. is three feet high in its thinnest parts, and three feet high in its thickest parts. about seven thick. Thus was created on the abyss a kind of crust which time has made very compact, and which is obviously very sturdy, since we can see it carrying several towns, inhabited by a total population of between twenty-nine and thirty thousand souls.

The extent of this bizarre structure, known in the country as "briquetage de Marsal, seems to be, as much as the drillings carried out in the last century by the engineer La Sauvagère, one hundred and ninety-two thousand square toises. under the town of Marsal, and eighty-two thousand four hundred and ninety-nine toises under Moyenvic.

By comparing the various measurements, de Saulcy calculated and taking care to moderate, even to the extreme, all his apprehensions.

ciations, the number of arms and the length of time required to complete this monument of barbarism and patience, and he found that four thousand workers using the same processes, with no need to concern themselves with extracting the clay, nor from the transport of this material to the handling site, nor from the cutting or the transport of the wood needed to fire the bricks, and the transport of the bricks themselves. on the immersion points, and operating for eight hours a day, would put twenty-five and a half years to complete their task. This shows just how is the importance of the work performed.

It hardly needs to be said that these are not the conditions that presided over the construction of the Marsal brickworks. These are not," I say, "workers who are obliged who carried out the work. It was brought to completion by barbaric working families, acting slowly, awkwardly, but with a sense of an unflappable perseverance that counted time and effort for nothing. He is as likely as in the minds of those who first set to work, briquetage was not intended to become as widespread as it has today. It was only as the population, encouraged by the security of the area, was recruited and expanded, and it was possible to the opportunity to make corresponding increases to the common home. dantes. Several centuries therefore passed before the invert was able to to carry masses of people who are certainly respectable, because so much work has not been spent on creating empty spaces.

If it were possible to organize intelligent excavations on this terrain, and probe the sludge that covers it, or better still, the sludge from which it is abysses, it's safe to assume that many more remains would be discovered finniques than can be expected anywhere else 1.

These populations of men of yesteryear, these tribes whose vestiges can be found preferably on the shores of seas, rivers, lakes and even marshes, and which seem to have had a particular attraction for the vicinity of the water, must seem very crude indeed; however, we cannot deny them either the instincts of a certain degree of sociability, nor the power of some conceptions that are not not devoid of energy, though they are totally devoid of beauty. The arts were of course, judging by the well-presented drawings, these people are not miserable as we know them.

Ornamented pottery is often found in dolmens. The lines single, double and even triple spirals are almost constantly reproduced. It is even rarely present anything other than a few serrations. The appearance of these completely reminiscent of the compositions used by the indigenous Americans embellish their gourds. These spirals, a key feature of the Finnic taste beyond which sterile invention has scarcely been able to go, can be seen not only on the vases, but on certain architectural monuments which, as an exception to the rule The buildings in general bear some traces of pruning. It is likely that these constructions belong to the most recent eras, those in which the aborigines had their own instruments, or even the assistance of a few Celts, circumscribing the

very common in times of transition. A large dolmen at New-Grange, in Ireland's County Meath, is not only adorned with spiral lines, it also has ogival entrances. Another, near Dowth, is even embellished with a few crosses in circles. It's the ultimate. In Gavr-Innis, near Lokmariaker, M. Mérimée observed sculptures, or rather engravings, of the same kind. There are also, at the Musée de Cluny, a bone on which the image has been incised quite deeply of a horse. It's all very badly done, with nothing to show for its imagination. superior to the execution, an observation that is so often made in works of art. the worst of the Melanian half-breeds. It is not yet certain that the last of these object is finnique, although it was found in a cave and covered with a kind of which seems to point to its remote antiquity.

So far, I've only demonstrated by comparison and elimination the presence of the of the yellow people in Europe. Whatever the strength of this method, it's not enough. It is necessary to resort to more persuasive elements. direct. Fortunately, there's no shortage of them.

The oldest traditions of the Celts and Slavs, the first of the peoples who inhabited northern and western Europe, and consequently those who have the most complete memories of the old order of things on this continent. are full of confusing tales about certain creatures that are completely foreign to their races. These tales, passed on from mouth to mouth, through the generations. the ages, and through the intermediary of several heterogeneous generations, have necessari- have long since lost their precision and undergone considerable modifications.

with the white peoples, she found herself equipped with a few metal instruments which they made this work possible. I refer to this last circumstance below.

Each century has understood a little less of what the past had to offer, and this is how Finnish, objects of what was at first just a fragment of history, have become heroes of blue tales, supernatural creations.

They moved early from the realm of reality into the cloudy world. and vague of a mythology peculiar to our continent. It's these dwarfs, mostly deformed, capricious, mean, and dangerous, sometimes, to the on the contrary, gentle, caressing, sympathetic and charmingly beautiful 1, however still dwarfs, whose bands never cease to inhabit the monuments of the age of sleeping by day under dolmens, in the heather, at the foot of standing stones, the night spreading across the moors, along the sunken lanes, or else, wandering by lakes and springs, among reeds and tall grasses.

It's a common opinion among the peasants of Scotland, Brittany and the German provinces that the dwarfs are mainly interested in stealing children and depositing in their place their own infants 2. When they succeeded in defeating the With a mother's watchful eye, it's very difficult to snatch their prey. It's only possible the little monster they've substituted. Their goal is to

their offspring the advantage of living among men, and as for the child stolen, legends everywhere are unanimous about what they want to do with it: they want to marry one of them, with the specific aim of improving their breed 3.

At first glance, it's tempting to find them modest enough to envy something to our species, since the longevity and supernatural power attributed to them in fact, they are far superior and very fearsome to the sons of Adam. But there is no to reason with traditions: as they are, we must listen to them or reject them. This The latter would be unwise here, as the indication is invaluable. This ambition dwarves, is none other than the feeling that is found today among Lapps. Convinced of their ugliness and inferiority, these peoples are never happier than when men from a better background, approaching their their wives or daughters, give the father or husband, or even the fiancé, the hope to see his hut inhabited one day by a half-breed superior to him⁴.

The European countries where the memory of dwarfs is most vividly preserved are precisely those where the population base has remained most purely Celtic. These countries are Brittany, Ireland, Scotland and Germany. Tradition has, on the contrary, weakened in southern France, Spain and Italy. Among the Slavs, who underwent so many invasions and upheavals from so many different races, it has not

But it has been complicated by foreign ideas. All this is easily explained. The Celts of the north and west, mainly subjected to Germanic influences, received and lent them notions that could not have been the background to the first stories. The same goes for the Slavs. But the the Semitic populations of southern Europe have long been familiar with legends from Asia, which, completely at odds with those of ancient Europe, have absorbed their attention and demanded almost all their interest.

These little dwarfs, these child thieves, these beings so convinced of their inferiority vis- to the white race, and which, at the same time, possess such beautiful secrets, a immense power and profound wisdom, are nonetheless held in high esteem by public opinion. a very humble and even servile situation. They are workers 1, and especially miners. They are not above minting counterfeit money. Retiring to the bowels of the earth, they know how to manufacture, with the most the finest weapons. Yet it's never up to heroes of their These masterpieces are destined for their breed. They make them for men who alone know use them.

It has sometimes happened," says the Fable, "that minstrels, returning late from weddings of on the moor, after midnight, a crowd of busy dwarves at the crossroads of sunken lanes. Other rustic witnesses have seen them flitting about swarms at the foot of the dolmens, their usual abodes, fencing in heavy hammers, strong pincers, transporting granite blocks, and pulling gold ore from the bowels of the earth. It's especially in Germany that the adventures of of the latter kind. Almost invariably, these industrious workers have given rise to the remark

that they were singularly bald. It should be remembered that the debility of the system hair is a specific trait of most Finns.

On many occasions, it was no longer the miners who were caught doing the work. their nocturnal work, but decrepit spinners or little washerwomen beating their feet with all their hearts, on the edge of the swamp. There's no need for the Irish, Scottish, Breton, German, Scandinavian or Slavic villager, home away from home to make such encounters. Many a dwarf huddles in a farmhouse, and there are a great help in the laundry, kitchen and stables. Careful, clean and discreet, they don't break or lose anything, they help the maids and boys to with the most meritorious zeal. But such useful creatures also have their faults, and these faults are great. Dwarfs are universally considered to be false and treacherous, cowardly, cruel, greedy to excess, drunk to the point of fury, and as lascivious as the goats of Theocritus. All the stories of amorous undines, stripped of the ornaments that literary poetry has added, are as unedifying as possible 2.

In their qualities and vices, then, dwarfs have the physiognomy of a "dwarf". essentially servile population, which is a sign that the traditions that were originally formed at a time when, for the most part at least, they were still in use, they had already fallen under the yoke of white emigrants. This opinion is and the authenticity of the modern legend, by the very real traces of the recognizable, very obvious, that we find in all the facts that it indicates and attributed to dwarfs, of all people, without exception, in the most ancient times. The philology, myths and even the history of the Greek, Etruscan and Sabine eras, will demonstrate this assertion.

In Europe, dwarfs are known by four main names, as old as the Middle Ages. presence of the white peoples, these names belong, by their roots, to the deepest languages of the noble species. These are, subject to some alterations of forms, the Pygmy words fad, gen and nar.

The first is found in a comparison from the Iliad, where the poet, speaking of the cries and the tumult rising from the ranks of the Trojans ready to begin battle, is expressed as follows:

"In the same way, the cranes' clamors rise to the sky, when, fleeing winter" and the incessant rain, they fly screaming to the River Ocean, bringing the "murder and death to pygmy men."

The mere fact that this allusion is intended to make clear to the listeners of the the attitude of the Trojans ready for battle, proves that, at the time of the Homer's time, a very general and familiar notion of the existence of pygmies. These small beings, living on the Ocean River side, were located west of the land of the Hellenes, and as the cranes went to fetch them at the end of winter, they were at the migration of birds of passage takes place at this time of year in this area. direction. They lived in Western Europe. That's where we found them.

to their works. Homer is not the only one in antiquity who spoke of them. Hecataeus of Miletus mentions them, calling them ploughmen tiny people reduced to chopping their wheat with axes. Eustathius places the pygmies in the boreal regions, around the height of Thule. He makes them extremely small does not give them a very long life. Finally, Aristotle himself deals with them. He declares in no way consider them fabulous. But it does explain the minimal size attributed to them by rather poor reasons, saying that it is due to the smallness of their horses; and since this philosopher lived at a time when the The scientific trend was for everything to come from Egypt, so he relegates them to the sources of the Nile.

After him, tradition became more and more corrupted in this direction, and Strabo, as Ovid, only gives information that is completely fantastic, and which does not would find their place here.

legendary tales. History, even the most correct, is not exempt from (Greek word) is therefore the counterpart of Le Petit Poucet. of French fairy tales, and the Daumling of German fairy tales. Assuming this etymology for historical eras, which have given the word the right form congruent with the idea they made him render, there is no reason to be fully satisfied and hold on to it for what belongs to an earlier era, and, to healthier notions. From this point of view, the form primitive lost of (Greek word) certainly derived from a root close to Sanskrit pît, the feminine pa, meaning yellow, and an expression close to the forms pronominal Sanskrit, zende and Greek, aham, azem, (Greek word) which, containing the abstract idea of being, gave rise to the Gothic guma, man. Greek) means nothing other than yellow man.

It is worth noting that the pronominal root of this word guma, is similar to the pronominal root of this word.

in Slavic languages, from the Sanskrit expression gan, which indicates the production of being or generation, intersperses an n where other idioms of white origin have abandoned this letter. It survives in German, however, in a very old expression, which is gnome. The gnome is therefore perfectly identical both in name and in fact to the pygmy; in its present form, this term is not basically means nothing other than a being; it's that it's mutilated, the common fate of very ancient intellectual and material things.

After these Greek and Gothic denominations of pygmy and gnome, we present the Celtic expression for fad. This is what the Galls called the man or woman they considered to be inspired 1. This is the vates of the Italiote peoples, and, by derivation, it's also the occult power that diviners had the power to penetrate secrets, fatum 2. Such an original identification of the two words is in fact not optional. Fad, which in Vaud dialect has become fatha or fada, in the Savoyard dialect of Chablais fihes, in Genevan faye, in French fée, in Berrichon fadet, in the feminine fadette, in Marseille fada, designates everywhere a a man or woman raised above the common level by supernatural gifts,

and lowered below that same level by the weakness of reason. The madman, the fadet is both a sorcerer and an idiot, a fatal being.

If we follow this trail, we find the same notions united on the same being, under another lexicological form, among the aboriginal white races of Italy. This is faunus, feminine fauna. For a long time now, scholars have been noticing how a singularity that these divinities are both one and multiple, faunus and fauni, fauna and fauna. and fauns, and, what's more, that the goddess's name is identical to that of her husband, a circumstance for which classical mythology perhaps doesn't offer a second example. No other explanation is possible than to admit that this is not about of personal names, but generic or national names. Wildlife and the fauns have, in Greece, their counterparts in Pan and the pans, the ægipans, transformation

easy to explain from a single word. The permutation of p and f is too frequent for to justify it.

Both the faun and the pan were grotesquely ugly, close to animality, drunken, debauched, cruel, coarse in every way, but knowing the future and knowing how to reveal it 1. Who does not see here the moral and of the yellow species, as the first white emigrants imagined it. feeling? An invincible penchant for all kinds of superstitions, an absolute abandonment to magical practices of sorcerers, spellcasters and shamans. the dominant feature of the Finnic race in all countries where it can be observed. The Celts and the Slavs, welcoming into their theology, in periods of decadence, the religious aberrations of their vanquished, naturally called the very name their magicians, heirs or imitators of a barbaric priesthood. We see in the lasciviousness of the undines that vice so constantly reproached to the women of the yellow race, and which is such that it is said to have given rise to the practice of foot mutilation, practised as a paternal and marital precaution on Chinese girls, and that where it does not encounter the obstacles of a regulated society, it gives rise, as in the Kamtschatka, to orgies too similar to the races of the Thracian Maenads, so that we're not inclined to recognize Orpheus' fiery murderesses, relatives of the current courtesan of Sou-Tcheou-Fou and Nanking 2. We don't of wine and pasture in faunas, and a taste that is no less sensuality of the Mongolian family, and, last but not least, there's that aptitude for rural and domestic occupations 3 that modern legends attribute to their and that, in the time of the primitive Celts, could be obtained with ease from a utilitarian race, essentially focused on material things.

The complete assimilation of the two forms, faunus and (Greek word), does not offer any difficulties. We need to push it further. It is equally applicable, albeit in a different way. to the words khorrigan and khoridwen. This is how Armorican peasants refer to their country's magical dwarves. The Welsh say Gwrachan 4. These expressions are both composed of two parts. Khorr and

Ferte simul, Faunique, pedem, Dryadesque puellæ

Munera vestra cano.

Virg., Georg. (I, 10-12).

Pan, ovium custos.

Ibid, I, 17

4 Khorrigans are also sometimes called duz, gods, a derivative of Arian déwa. -The Villemarqué, ouvr. cité, Introdut, t. I, p. XLVI. - See the article Dwerger, in Encycl. Ersch u. Gruber, sect. I, 28 th., p. 190 ff. - Dieffenbach, Celtica II, Abth. 2, p. 211.

Gwr are worth no more than gon and gwn, or gan 1, in the Latin genius, en French genius, used in the same sense. Let me explain.

The letter r, in the primitive languages of the white family, has been of extreme importance. debility. The Sanskrit alphabet has it three times, and not a single one grants it the force and place of a consonant. In two cases, it's a vowel; in one, it's a consonant. half-vowel like 1'l and the w which, for our modern idioms, has retained its ease of blending, even graphically, with u or ou, equal mobility.

This primordial r, so uncertain of accentuation, seems to have had the greatest aïn, the emphatic a of the Semitic idioms, and it is only in this way that the the ancient Scandinavian's marked taste for this letter. We found in a large number of words where Sanskrit used an a, such as, for example for example, in gardhr, synonym of garta, enclosure, house, city.

This organic weakness makes it more susceptible than any other of the many permutations, the main ones taking place, as one would expect, with sounds of almost equal weakness, with 1'l, with v, with s or n, consonant to the truth, but reproduced three times in Sanskrit, and therefore not very clearly with g, due to the close affinity between this sound and w, mainly in Celtic languages 2. Cite too many examples of the application of this law of mutability would be out of place here; but as it is not without interest for the very subject I am dealing with, to allege some of them, here are some of the main ones:

(Greek word) and faunus are correlative in form and meaning in Persian (Persian word) péri, a fairy, and, in English, to fairy, and in French, to the general designation of féerie, and in Swedish to alfar, and in German to elfen 3. In Kymric, we have the adjective ffyrnig, wicked, cruel, hostile, criminal, which is etymologically related to remarkable with ffur, wise, learned, and furner, wisdom, prudence, from which our word finesse 4. Thus gan, wen, khorr and genius, and fen, are reproductions of a single word.

The gods called genii by the Italian aborigines and Etruscans were considered superior to the most august celestial powers. They were hailed Celtic titles of lar or larth, i.e. lords, and penates, penaeth, the

first, the sublime. They were represented in the form of bald dwarfs, with very little friendly. They were said to be gifted with infinite wisdom and prescience. Every one of them

Sprachdenkmaeler, p. 97, § 256. – The Celtic word bara, bread, which became panis, offers an example certain mutation of r into n.

3 The first syllable al or el is simply the Celtic article. – Richter, die Elfen, Encycl. Ersch. u.

Gruber, sect. I, 33, p. 301 ff.

4 Dieffenbach, Vergleichendes Woerterbuch der gothischen Sprache, Frankfurt a. M., 1851, in-8°, t. I, p. 358–359.

the salvation of a human creature in particular, and the costume they were wearing attributed was a sort of sleeveless bag, falling to mid-leg.

For this reason, the Romans called them dii involuti, the shrouded gods. Just imagine the coarse Finns dressed in a sayon of animal skins, and you'll get this which the authors of some of the engraved stones used to wear. probably designed to reproduce image 1.

These genii, these larths, elemental spirits, need not be compared at length-to be recognized as Finnish. Identity is self-evident. itself. The antiquity of this notion, its extreme generalization, its ubiquity, in all European regions, in the various forms of the same denomination, faunus, (Greek word), gen or genius, fee, khorrigan, fairy, do not permit doubt that it is based on a perfectly historical background. There is therefore no need to insist further, and we can move on to the last side of the question by examining the word nar.

It is identical with nanus, or even better with the Celtic nan, as a result of the permutation law established above. In modern Tuscan dialects, the means a madman, just as fatuus, derived from fad, was once used by Italians. The neo-Latin languages have used it exclusively to designate a dwarf, with the exception of of moral development. But in ancient times, the two notions now separated, were reunited. The nan or nar was a hard-working creature gifted with a magical genius, but foolish, stubborn, deceitful, cruel and debauched, always on the ball. remarkably small, and generally bald.

The casnar of the Etruscans was a kind of stunted, counterfeit, dwarf and as foolish as it is wicked, greedy and prone to drunkenness. Among the same peoples, the nanus was a poor wretch, a vagabond, a situation that was assured-in more ways than one, that of the Finnish people dispossessed by the white victors or and, in this respect, these wretched people provide the primitive annals of the exact counterpart of what are, in the oriental chronicles, these sad Chorreans, these Enakim, these giants, these wandering Goliaths, also stripped of their their native heritage and took refuge in the cities of the Philistines 2.

To the feeling of contempt that thus attached itself to the nan, reduced to wandering from place to place, in the Italian peninsula, respect for the superhuman knowledge that was to this unfortunate man. In Cortona, the tom-beau d'un nan voyageur 1.

The same ideas were held in Aquitaine. The Neris region revered a divinity called Nen-nerio 2. I note in passing that there seems to be in this expression a pleonasm similar to that of the words koridwen and khorrigan. Perhaps both must be understood in a reductive sense, intended to give these titles a superlative scope; they would then mean the gan or nan par excellence.

From Aquitaine to the land of the Scythians, i.e. the eastern region of Europe, which, in the vagueness of its name, stretches from the Pont-Euxin to the Baltic. Herodotus describes sorcerers who were much consulted and listened to, and who bore the name of Enarées and Neures 3. The white peoples among whom these men lived, their predictions with the utmost confidence, but treated them with the utmost outrageous contempt and, on occasion, extreme cruelty. When events and clumsy soothsayers were burned alive. The science of the Enarées came, they said themselves, from a physical disposition comparable to women's hysteria. It is likely, in fact, that they imitated the convulsions of sibyls. Such illnesses occur much more frequently in than in the other two races. It is for this reason that Russians are, of all the mixed-race peoples of modern Europe, the most reached.

This being, encountered by all the ancient white nations of Europe on the whole continent, and called by them pygmy, fad, genius and nar, describes with the same physical characteristics, the same moral aptitudes, the same vices, the same virtues, is obviously everywhere a primitively very real being. It is the collective imagination of so many diverse peoples who have never been never seen or consulted, since the time immemorial of their separation in the Asia, the invention of a creature so clearly defined that it can't even be imagined. would be nothing more than fantasy. Common sense refuses to accept such a supposition. Visit Linguistics doesn't agree either, as we'll see from the last word we'll have to that we're talking here, originally, about beings of flesh and blood. bones, very real men.

Let's stop for a moment to ask what special meaning the primitive Hellenes, perhaps, might have had. even the Titans, attached to the word pygmy, the Celts to that of fad, Italiotes to genius, almost all to nan and nar. Consider these in themselves. In all languages, words begin and end

a broad and undefined meaning, and then, over the course of the centuries, these same words lose their flexibility of application and tend to be limited to representing

of a single nuance of idea. Thus Haschaschi, meant an Arab subjected to the heretical doctrine of the mountain princes of Lebanon, and who, having received from his master a death order, ate hashish to give himself the courage to commit the crime. Today, a murderer is no longer an Arab, no longer a Muslim heretic, no longer a Jew. is no longer a subject of the Old Man of the Mountain, is no longer a sedid acting under the impulse of a master, is no longer a hashish eater, but quite simply a murderer. We could make similar observations about the word kind, about the word frank, about a But to come back to the ones we're particularly interested in., we will find that all of them contain, in their absolute sense, very specific vague, and that it's only the passage of time that has gradually given them a precise meaning.

Pit-goma would still be the one most likely to escape this definition, because, made up of two roots, it particularizes, at first glance, the object to which it applies. It indicates a yellow man, which applies to a man of the Finnic race.

But, at the same time, as it contains nothing alluding to the partial qualities of the of this race, other than color, that is to say, smallness, sensuality, and superstition, to the utilitarian spirit, it's hardly enough to designate it. Moreover, it doesn't stop at this incomplete phase of its existence: it undergoes a change, and, becoming (Greek word), it takes on all the nuances it lacked to specialize.

A pygmy is no longer just a yellow man, he's a man with all the qualities of a yellow man. characters of the finnic species, and therefore the word can no longer be applied to another person. In the Hellenic dialect, the change was made to the letter t, in such a way as to contract the two words Pit-goma into a single word. dummy root, because where there isn't a simple, dummy or real root, there isn't a simple, dummy or real root.

a precise meaning. But in the extra-Hellenic region, the operation was different, and, in order to reach the concrete form of a root, the word pit was rejected altogether. to be considered as essential, and, using only one of them- of goma, very slightly altered, the Finns were referred to by a form of the word man, dedicated to them alone, and the goal was achieved. Although gnome does not mean other than man, he can no longer arouse any idea other than that applied by superstition to wandering Finns hiding in rocks and caves.

The word fad is perhaps more difficult to analyze in depth. We have to believe that, mutilated as pit-goma, by the need to make it a root, it lost the part that gnome has retained, and rejected the latter. In this case, fad would be nothing other than pit, by virtue of mutations all the more permissible as the vowel, being long in the Sanskrit form, was all set to receive at will the from another dialect a broader pronunciation.

With the word gen or gan or khorr, the same transformation modification as in gnome. The primitive meaning is simply descent, race, family. men, genus. It may also be that the question is not so easy to resolve, and instead of a mutilation, we're talking about a contraction, now barely visible, and

yet it's easy to imagine. The affinity of the sounds p, f, w, g, ou, à makes it possible to

understand the following progression:

pit-gen,
fit-gen,
fi-gen,
fi-ouen,
gàn,
finn and fen.

This last word has nothing mythological about it; it's the ancient name for true and natural Finnish, and Tacitus bears witness to this, not only through his use of it, but also through the physical and moral description of the people who wear it. His words worth quoting: "Among the Finns," he says, "astonishing savagery, hideous no weapons, no horses, no houses. "For food, grass; for food, grass. clothes, skins; for a bed, the ground. "The only resource is the arrows, for lack of iron, we "arm" with bones. And hunting is equally satisfying for men and women. They "never leave each other's side", and each takes his share of the spoils. To the children, no more refuge from "the beasts and the rains, than to take shelter in some interlacing of branches. "There the young return; there the old retire 1."

Today, this Finnish word has lost its true meaning in ordinary usage. tion, and the peoples to whom it is given are, for the most part at least, half-breeds. Germanic or Slavic, to very different degrees.

With nar or nan, there is obviously mutilation. This word, for Sanskrit and Zend, also means man 2. In India, we still have the nation of the Nāirs, just as we have had in Gaul, at the mouth of the Loire, the Nannetes. Elsewhere, the same name frequently occurs 3. As for the lost word, it is found using two names one of which is applied by the Ramayana to the Dekkhan aborigines, considered to be demons, the Nāirriti, otherwise known as horrible men, 4; the other is the name of a Celtic divinity, adopted by the Suevi Germans from the Baltic coast. This is Nerthus or Hertha; his cult was one of the most

silver. The first has a standing figure on one side, turned in profile, wearing a robe long; legend on right, NONO, on left, faded. On reverse, figure facing front, right arm extended, left arm raised towards the head, short tunic; legend on left, illegible. The second: face, nimbed figure on an elephant, legend on right, NANO; on left, illegible. Reverse, divinity several nimbed arms, standing, in profile, treated in the Greek style; saytic monogram, legend with Left: illegible. The third, silver medal: face, royal head in profile, turned to the right, legend on the right: AIIAII (?); on the left: OEPKIKOPAZ on the reverse, two very effaced figures, se facing each other; in the middle right legend NAN; left: OKTO. Fourth: facing, royal head of face, right arm raised legend right – AIIAIIO (?); left: OEPKIKOP (?). – Cabinet of S. E. Gen. Baron de Prokesch-Osten.

4 Also read Nāirriti; Gorresio, Ramayana, t. VI, introduct. p. 7, and notes, p. 402.

wild and cruel, and everything we know about it tends to link it to the notions of the

the Druidic priesthood had borrowed from the yellow sorcerers.

Here are the aborigines of Europe, considered as people, described with their physical and moral characteristics. We have no complaints this time about the scarcity of information. We see that testimonies and debris abound on all sides, and establish the facts under the full clarity of complete certainty. For that nothing is missing, all we need to do is look to antiquity for portraits of those magical dwarves she was so concerned about. We have already suspect that the image of Tagès and others, which can be found on engraved stones, were suitable for this purpose. By desiring more, we are almost asking for It's a kind of miracle, and yet the miracle happens.

Between Geneva and Mont Salève, on a natural knoll, you can see a boulder... on one side of which is a crude bas-relief, representing four standing figures, of stunted, stubby stature, without hair, with a broad and holding a cylindrical object a few centimetres longer than his body. inches the width of the fingers 1. This monument is still united in the country to the last remnants of some of the ancient ceremonies practised here as in all cantons with a Celtic population base 2.

This bas-relief has its analogues in the crude statues called baba, which so many hills on the banks of the Jenisseï, Irtysh and Samara rivers, the Sea of Azow and the whole of the south. of Russia. Like them, it is clearly marked with the Mongolian type. Ammianus Marcellinus testified to this circumstance, and Ruysbock still has noticed in the 13th century, and in the 18th, Pallas noted it 3. Finally, a copper cup, found in a burial mound in the Orenburg government, is adorned with a figure the slightest doubt about the characters we've chosen. one of the babas in the Moscow museum has the head of an animal, and thus offers the unmistakable image of one of those Neures who enjoyed the ability to transform themselves into wolves 4.

The two salient features of these human representations are their natural on the bas-relief from Mont Salève than on the Russian monuments, and also this cylindrical object, of medium length, which is always held in both hands by the figure. Yet Breton legends consider the Khorrigans' main attribute is a small canvas bag that contains hair, scissors and other objects for magical purposes. Taking it away means them into the greatest embarrassment, and there's no effort they won't make to avoid it. pull yourself together.

countries". Ibid, note D. - These bonfires date back to the same pagan customs as the bonfires of St. Patrick's Day.

Jean in France, and the game of throwing torches in the air in Brittany. Torch races in the Ceramic, in Athens, also had a Pelasgic rather than Hellenic origin.

3

Ibid.

4 Herod, IV, 105.

The only visible part of the bag is the sacred pouch where today's Shamans keep their magic items, which is indeed absolutely essential, as is this their profession. Babas and Geneva stone don-undoubtedly paint a material portrait of the first inhabitants of Europe 1 : they belonged to the Finnic tribes.

It goes without saying that I have no more opinion on the age of the stone on Mont Salève than on the Russian babas. All I have to do is find a representation in these monuments, either real or not, or legendary, which applies, with complete accuracy, to the beings it is intended to depict.

Book five

Chapter II

The Thracians. - The Illyrians. -
The Etruscans. - The Iberians.

[Back to table of contents](#)

Four peoples, worthy of the name of peoples, finally show themselves in the traditions of Europe, competing with the Finnish for possession of the land. It is impossible to determine, even approximately, when they first appeared. All what we can admit is that their earliest settlements predate to the year 2000 BC. As for their names, the ancient Greeks and Romans They were known and revered in Roman times, and in some cases even honored with religious myths. These are the Thracians, Illyrians, Etruscans and Iberians.

The Thracians were, in their early days and probably when they were still resident in Asia, a great and powerful people. The Bible guarantees this, since it calls them among the sons of Japhet 1.

Yellow tribes, when found pure, being, in general, not very warlike, and the the more the proportion of their population that is belligerent. the Thracians did not belong to their kin. close. Then the Greeks spoke of them very often in historical times. They employed, in conjunction with mercenaries from the Scythian tribes, in

as police soldiers, and, while they recriminate about their rudeness 1, nowhere do they seem to have been struck by that bizarre ugliness which is shared by the race Finnish. They would not have missed, if they had, to tell us about the hair. beard, pointed cheekbones, stubby nose, eyes, and the like. the strange complexion of the Thracians, if they had belonged to the Thracian race. yellow 2. From the silence of the Greeks on this point, and from what they have always seemed to consider these peoples as being the same as themselves, except for their rusticity, I still induce

that the Thracians were not Finnish.

If any figurative monuments had been preserved of them, they would have been certain of their language, the question would be whether it was possible to preserve simple. But of the first class of proofs, we're reduced to doing without them altogether. He has nothing. For the second, we have only a small number of words, most of which are in English. claimed by Dioscorides 3.

These scant linguistic remnants would seem to suggest that the Thracians were origin arian 4. On the other hand, these peoples seem to have felt a strong attraction to Greek customs. Herodotus attests to this. He sees in it the mark of a kinship that to understand the civilization they were witnessing.

Herodotus' authority is very powerful 5. We must also remember Orpheus and his work. We must bear in mind the deep respect with which the chroniclers of the Greece speak of the most ancient Thracians, and from all this we must conclude that, despite an irremediable decadence, brought about by mixing, these Thracians were a nation white and yellow, where Arian white had once dominated, then faded a little. over time, in the midst of powerful Celtic alluvium and alloys. Slavic 6.

Thrace was very handsome. It's the one about the young Smerdiès, a slave from that nation, loved by Polycrates of Samos and Anacreon. He was especially remarkable for his hair, which the tyrant had to cut the poet down to size. The very name Smerdiès is Arian.

3 Dioscor. lib. octo græce et latine, in-12, Paris, 1589, 1 IV, cap. XV. – See also a few words in

Strabo: (Greek word), scansores fumi; (Greek word), conditores; (Greek word), absque foeminis viventes.

(VII, 33, etc.)

4 M. Munsch finds a decidedly Indo-European physiognomy in all Thracian words. (Trad. all.

by Claussen, p. 13). According to this author, they have Latvian and Slavic roots.

(Ibid.) Several Thracian place names are clearly Arian, such as the word Hemus, correlative to Sanskrit hima, snow. – According to Athenaeus, 13, 1, Philip of Macedonia, father of Alexander, had married Meda, daughter of a certain (Greek word) Thracian. – Stephen of Byzantium appointed

this woman (Greek name). Jornandes calls the father Gothila, and the daughter Medopa. All these words are

arians, but the period in which they are found is quite low.

Nor does he hesitate for a moment to confuse them absolutely with the Gètes, Arians unquestionable. (V, 3.)

6 Rask makes Arians out of them without giving any evidence to support his opinion. He ignores

the notable differences between these peoples and the Hellenes, differences which seem to have to date, not to the recognition of a degree of affinity between them, but to the fact that

Discovering the ethnic character of the Illyrians is no easy task.

but they present themselves differently, and the means of tackling them are quite different. others. Nothing remained of the worshippers of Xalmoxis 1. Illyrians, on the contrary, called Arnauts or Albanians, there remains a people and a language which, although that have been altered, offer a number of remarkable features.

Let's talk about physical individuality first. The Albanian, in the really of its features, it stands out from the surrounding population. It does not resemble neither the modern Greek nor the Slav. Nor does it have any essential relationship with Wallachian. Numerous alliances, bringing it physiologically closer to its neighbors, have considerably altered its primitive type, without losing its distinctive character. Fundamental features include a large, well-proportioned waist, vigorous frame, pronounced features and a bony face which, with its protrusions and its angles, is not exactly reminiscent of the construction of the Kalmyk facies. think about the system according to which this facies is conceived. It seems that the Albanian is at the Mongolian like Turk, especially Hungarian. The nose is prominent, chin wide and strongly square. The beautiful lines are as in the Madjar, and do not in any way reproduce the delicacy of Greek modelling. Now, since it is irrefutable that the Madjar is mixed with Mongolian blood as a result of his Hunnic descent 2, likewise I do not hesitate to that Albanian is an analogous product.

It would be nice if the study of language could support this conclusion. Unfortunately, this mutilated and corrupted idiom has so far not been analysed in a comprehensive way. fully satisfactory way 3. First of all, we need to prune out the words taken from Turk, from modern Greek, Slavic dialects, which have recently amalgamated in fairly large. Then we'll have to rule out Hellenic, Celtic and Latin roots. After this delicate sorting, there remains a background that is difficult to appreciate, and which until now has been has not been able to confirm anything definitive, except that it is nothing less than related to the ancient Greek. We dare not attribute it to a branch of the Ariadne family. Are we entitled to believe that this absent affinity has been replaced by a relationship with Finnish languages. ques? It's a question that remains unanswered. So we have to make do doubt, to reject all too hasty philological demonstrations and to

that all their origins can be traced back to the same source. – On this subject, see Pott, *Encycl. Ersch u. Gruber*, Indo-Germ. Sprachst. p. 255. – As a clue to the Thracian mix with Celtic nations, I will point out how similar are the names of the cities of (name ancient Thracian city, and Vesuntio, a Gallic city whose origins are lost in the Middle Ages. the dawn of time. In truth, Byzantium was colonized by Megara, but certainly on the site of a native village. There's nothing Greek about the name.

1 The name of this divinity appears to be of Slavic origin, and is related to the word *szalmas*, helmet. –

Munch, trans. by Claussen, p. 13.

2 T. I, p. 221 ff.

3 M. de Xylander's *Die Sprache der Albanesen oder Schkipetaren*, 1835, is rightly regarded as "the best of the best".

but the book just published by M. de Hahn, *Albanesische Studien*, in-8°, Wien, 1853, is much more comprehensive. Written on the spot and far from any scientific help, this excellent work will be of great help to philologists who want to bring Albanian into the circle of study. compared.

to be limited to those I have already drawn from physiology. I will therefore say that the Albanians are a white, Arian people, directly mixed with yellow, and that, if it is that he accepted from the nations he lived among a language foreign to his own. its essence, it has merely imitated a fairly large number of human tribes, guilty of the same wrong 1.

The Thracians and Illyrians 2 nobly upheld their Arian origins enough to not be declared unworthy. The former had played a major role in the invasion of the Arian Hellenic peoples in Greece.

The latter, by mingling with the Greek Epirotes, Macedonians and Thessalians, have helped to climb to the domination of anterior Asia 3 If, in the olden days the two groups to whom the names Thracians and Illyrians are given have always, despite their recognized energy and intelligence, been reduced, as nations, to a subaltern state, contenting themselves, at least for the latter, with supplying in abundance of illustrious individualities first to Greece, then to the Roman and to the Byzantine Empire, and finally to Turkey, we must attribute this phenomenon to their fragmentation.

brought about by local hymens of different values, to the relative weakness of the groups, and to their stay in the midst of prolific tribes, who, containing them in mountainous and infertile territories, have never allowed them to develop on place. In any case, the Thracians and Illyrians, considered independently of their alloys, represent two singularly gifted human offshoots, vigorous and noble, where the Ariadne essence is easily discernible. I transport myself now to the other end of southern Europe. Here I find the Iberians, and with them With them, the historical obscurity seems to diminish. It would be pointless to recall all the efforts made to date to determine the nature of this mysterious people whose Today's Euskaras or Basques are, more or less accurately, considered to be representatives. As the name of this people has been found in the Caucasus, we have sought to to establish a sort of route line by which he would have come from Asia to Spain 4.

under the same name. At first, it was the country bordering the Adriatic, between the Neretwa to the north and the Drinus to the south. The Triballes formed the eastern frontier. Later, this district extended from the territory of the Celtic Tauriscans to Epirus and the Macedonia. This included Mœsia. After the second century A.D., Illyria grew in size and importance. the two Noricas, the two Pannonias, Valeria, Savoy, Dalmatia, the two Dacies, Mœsia and Thrace. Finally, Constantine detached these last two provinces, but united Macedonia, Thessaly, Achaia, the twopires, Prævallis and Crete. At this time, Illyria contained seventeen provinces. It was probably as a result of this organization that at one point the Thracians and Illyrians were mistaken for each other.

the same people. This opinion is, moreover, supportable; some Greeks have in the past professed. – Schaffarik, *Slawische Alterthümer*, t.

must have belonged to the Hebr stock, which would make a link with the Iberians of Spain impossible; but there's no proof that the assumption is correct. – What makes the name of the Iberians of the Caucasus to that of the Iberians of Spain. mountains of continental Greece were formerly called the Pyrenees, while a river of Thrace was called Hebre. These are milestones worthy of note.

These hypotheses have remained obscure. What we do know is that the Iberian family covered the peninsula, inhabited Sardinia, Corsica, the Balearic Islands, a few points, if not the entire west coast of Italy. His children possessed southern Gaul all the way to the mouth of the Garonne, covering Aquitaine and part of the Languedoc.

The Iberians left no figurative monuments, and it would be impossible to establish their physiological character, if Tacitus had not told us 1. According to him, they were brown and small in stature. Modern Basques have not retained this appearance. They're obviously mixed-race whites in the manner of neighboring populations. I don't I'm not surprised. There's no guarantee that the blood of Pyrenean mountain people is pure, and I'm not going to draw the same conclusions from my examination of it as I did for the Albanian warrior.

In this one I saw a marked difference, a notable contrast with the nations nearby. It's impossible to confuse Arnauts with Turks, Greeks, or even Bosnians. On the contrary, it is very difficult to distinguish one Euskara from its neighbors. France and Spain. The Basque's physiognomy, very appealing indeed is nothing special. His blood is beautiful, his organization energetic; but the The mixture, or rather the confusion of mixtures, is evident in him. He has none of this homogeneous races, the resemblance of individuals to one another, which gives rise to a high degree among the Albanians.

How else could Tiberius of the Pyrenees be purebred? The entire nation has absorbed into Celtic, Semitic, Roman and Gothic mixtures. As for the core, which takes refuge in the high valleys of the mountains, we know that layers of the of the vanquished successively came to seek asylum around and near him. So it couldn't have remained more intact than the Aquitaine and Roussillon regions.

The Basque language is no less enigmatic than Albanian 2. Scholars have been struck by the obstinacy with which she refuses any annexation to a family of any kind. There's nothing chamitic about it, and little Arian. Yellow affinities appear to be 3, but they're hidden, and can only be seen approximately. The only is that, by its polysynthetism, by its tendency to incor– The way it weaves words together is similar to that of American languages 4.

I, p. 35 and 293.

4 Prescott, History of the Conquest of Mexico, t. III, p. 244, defines this organization as follows

idiomatic: "A system which bringing the greatest number of ideas within the smallest possible "compass, condenses whole sentences into a single word." – W. v. Humboldt, Prüfung der Untersuchungen über die Urbewohner Hispaniens, p. 174 ff.

This discovery has given rise to many novels, each more hazardous than the last. others. Men with vivid imaginations have been quick to make the Strait of Gibraltar to the Iberians, transport them along the coast to of Africa, to rebuild Atlantis just for them, to push these poor people, willy-nilly and on dry land, to the shores of the new continent. It's a bold undertaking, and I wouldn't dare join in. I'd rather think that the American affinities of Basque may have their source in the mechanism primitively common to all Finnic languages 1. But, as this point is not not yet clarified in such a way as to produce certainty, I prefer above all to leave it to gap 2.

Let's look at what history tells us about the habits and customs of the Iberian nation. We'll find more conductive clarity.

Here, the light leaps out at you, and with enough brilliance to destroy just about every uncertainties. The Iberians, heavy and rustic, not barbaric, had laws, formed regular societies 3. Their moods were taciturn, their habits were dark. They went dressed in black or dull colors, and didn't feel this the Melanesians' widespread love of finery 4. Their political organization showed little vigour; for, after occupying a tract of country that was sure to be from Italy, driven from the islands and dispossessed of a considerable of Spain by the Celts, were later, and with little difficulty, by the Phoenicians and Carthaginians 5.

Last but not least, they were successfully engaged in mining 6.

The difficult work, the complicated science of extracting metals from the earth, the of the earth and to make them undergo quite numerous manipulations, is indisputable. one of the most refined manifestations and uses of thought human. No black people have ever known it. Among white people, those who have practiced it

the East, London, 1854, considers agglutination to be the distinguishing feature of all languages. finniques. On the one hand, there may be a need for a better explanation of the exact limits of agglutination, and, on the other, to investigate whether the Arian languages themselves do not possess, of the same process. The study of Finnic languages is, unfortunately, very little and thus hinders any definitive knowledge of other idiom families.

3 W. v. Humboldt, Prüfung der Untersuchungen über die Urbewohner Hispaniens, p. 152 et pass.

4

Ibid, p. 158.

5 In Strabo's time, the intellectual development of the inhabitants of Betica was highly praised.

It was said, among other things, that the Turdétains had poems and laws whose drafting dates back 6,000 years. It would be wrong to attribute this remarkable literature to the Iberians. Existing on a very ancient Semitic point, it undoubtedly only offered originals or at least plus copies of Canaanite and Punic works. – Strabo, III, 1 – According to the geographer of Apamea, the Iberians were, in war, more cunning and dexterous than brave and strong. – W. v. Humboldt, op. cit., p. 153.

6 In ancient times, Spain produced 400 pounds of gold in just a few years, i.e. as much as

than Brazil and the Urals combined do at the most prosperous times. –A. v. Humboldt, Central Asia, t. I, p. 540.

more, living in Asia, above the Arians, to the north, have received in their veins, for this very reason, the most considerable mixture of yellow blood. À By this definition, I think we recognize the Slavs. I would add that the soil of Spain in his Mons Vindius, the name that, according to Schaffarik, foreign nations., especially the Celts, have always given preference to these same Slavs, and I do not know even if, invoking the facility that the Wendish languages share with dialects and Italiotes to turn syllables inside out, we would not be entitled to recognize their national appellation par excellence, the word srb in the word ibr 1. This etymology reaches out to the mysterious homonymous people relegated to the Caucasus, and adds one more appearance to the hypothesis that W. de Humboldt did not reject step 2.

The Iberians were therefore Slavs. I repeat here the reasons for this: a Melanco-American people. lique, darkly dressed, not very bellicose 3, mine worker, utilitarian. He's not a of these features that can only be seen today in the northeastern masses of Europe 4.

We now come to the Rasenes 5 or, in other words, the first Etruscans. formation. As a result of Pelasgic invasions, this extremely interesting people prior to the 10th century B.C., was composed of two main elements, the most recent of which gave the whole a civilizing impetus which has produced significant results. At the moment, I'm not talking about this second period. I focus only on the coarsest part of the blood, which is at the same time and, as such, is the only one that should be included among the most ancient primordial, Thracian, Illyrian, Iberian.

The rasen masses were certainly much thicker than they were of their civilizers. This is a constant fact in all invasions followed by conquests. It was also their language that stifled that of the conquerors, and erased almost all traces of the ancient idiom. The Etruscan language

Greek) srb. As for the meaning of the word, I would gladly find it in obr, giant, and by derivation, a strong and formidable man. It is permissible for white emigrants to have taken and

the name as a contrast to the relative weakness of the Finnish natives, and we shall see that Scandinavian and Germanic statements attributed to Wendish heroes the same size exaggeration with the ability to forge magical weapons.

3 Schaffarik repeatedly stresses the profoundly peaceful, unwarlike spirit of the nations of the world.

Slavs. He praises them for being peaceful and hard-working from the earliest times. – Schaffarik, t. I, p. 167.

4 Rask sees the Iberians as nothing more than Finns, and claims to base his demonstration on the

(Ursprung der altnordischen Sprachen, pp. 112-146).

5 This is the name this group gave itself, according to O. Muller, die Etrusker, p. 68. But

Dennis, on the other hand, claims that the name belongs to the Tyrrhenian conquerors. (Die Stædte und Begræbnisse Etruriens, t. I, p. IX.) I believe he is ill-founded in this opinion.

inscriptions have preserved for us, shows himself to be a stranger to Greek and even Latin 1.

is remarkable for its guttural sounds and rugged, savage appearance 2. Every effort

Attempts to interpret what remains have been largely unsuccessful to date. M.

W. de Humboldt was inclined to consider it as a transition from Iberian to the other languages. italian languages 3.

Some philologists have speculated that vestiges of it might be found in the romansch of the Rhaetian mountains. Perhaps they're right: however three dialects spoken in the canton of Graubünden, Switzerland, are patois made up of debris Latin, Celtic, German and Italian. They seem to contain very few words. from other sources, except for a very small number of place names.

There are many Etruscan monuments of varying ages. Some of them every day. In addition to the ruins of cities and castles, tombs provide a wealth of valuable physiological information. The individual shaver, as represented in the lids of stone or terracotta sarcophagi.

size 4. His head is large, his arms thick and short, his body heavy and fat, his eyes sloping, brown, yellowish hair. The chin is beardless, strong and prominent; the face full and round, the nose fleshy. A Latin poet, in four words, sums up the portrait: *obesos et pingues Etruscos*.

However, neither this expression of Virgil's, nor the images that it comments on so well, do apply, in the poet's mind, to men of the pure Rasen race.

Images and poetic descriptions refer to the Etruscans of the Roman period, from well-mixed blood. It's further proof, and conclusive proof, that immigration civilization had been comparatively weak, since it had not significantly altered the nature of the masses. Thus it is enough to unite these two phenomena of the of a language foreign to the white family, and of a constitution physiologically no less distinct, to be entitled to conclude that the blood of the submissive race kept the upper hand in the fusion, and let itself be guided, but not to be absorbed by winners of the best essence.

This fact is best demonstrated by the particular cultivation method used to the Etruscans. Once again, I'm not talking about the Raseno-Tyrrhenian ensemble; I'm talking about the Etruscans.

only those things that can help me discover the true nature of the population primitive rasene.

Religion had its own special type. Its gods, quite different from those of the nations never descended to earth. They did not show themselves to men, and limited themselves to making their wills known by signs, or by through the intermediary of certain mysterious beings 1. Consequently, art of interpreting the obscure manifestations of celestial thought was the main occupation of the sacerdocs. Aruspicine and the science of natural phenomena, such as that storms, lightning, meteors 2, absorbed the meditations of the pontiffs, and created a much narrower, darker and more meticulous superstition, more subtle, more childish than the astrology of the Semites, which at least it to exercise in an immense field and to indulge in mysteries that are truly splendid. While the Chaldean priest, mounted on one of the towers with the relief of Babylon or Nineveh was bristling, followed with a curious eye the regular march of the in the limitless heavens, and gradually learned to calculate the curve of their orbits, the Etruscan soothsayer, fat, short, broad-faced, wandering, sad in the forests and salt marshes bordering the Tyrrhenian Sea, interpreted the sound of echoes, paled at the roll of lightning, shuddered when the rustle of leaves announced the passage of a bird to his left, and sought to give meaning to the thousand vulgar accidents of solitude. The spirit of the Semite lost in absurd daydreams, no doubt, but as great as nature itself, and carried his imagination on wings of the widest scope. The Rasene dragged his own into the most petty of combinations, and if one went mad in to link the march of the planets to that of our lives, the other was shaving the imbecility seeking to discover a connection between the capricious dance of a will-o'-the-wisp and such events that it was important for him to foresee. This is precisely the relationship between of the Hindu creature, supreme expression of Arian genius mingled with blood and those of the Chinese spirit, a type of yellow race animated by a white infusion. Following this indication, which gives as the last term of the errors of the first, the

and the aberrations of the latter in a daze, we can see that the Rasènes fall into the same category as yellow people, weakness of imagination, tendency to childishness, fearful habits.

As for the weakness of imagination, it is demonstrated by this other circumstance that the Etruscan nation, so commendable in some respects, and endowed with a genuine historical aptitude 1, has produced nothing in the literature proper but treatises of divination and augural discipline. If we add to this the rituals established with the the intricate sequence of religious services, you'll have everything you need to make occupied the intellectual leisure of an essentially formalist people 2. For unique

poetry, the nation was content with hymns containing enumerations of names of the soul. In truth, a rather later period in the Etruscan city of Fescennium, a form of composition which, in the form the delights of the Roman population. But this kind of enjoyment itself shows a less than delicate taste. The fescennine verses were nothing more than a kind of fishy catechism, a tissue of invective whose merit was its virulence, and which borrowed none of its qualities from the charm of the diction, and even less from the charm of the voice, to the elevation of thought. Finally, however poor this single example of the ability poetics, it is not yet possible to fully attribute either the invention or the the Rasenes – for, if Fescennium was one of their cities, it was mainly populated by foreigners, and Siculi 3 in particular.

Thus, deprived of needs and satisfactions of spirit, we must seek the merit of Rasènes on another level. They are farmers, industrialists, manufacturers and sailors. and great builders of aqueducts, roads, fortresses and useful monuments 4. Pleasures and, to use a now technical expression, interests, are the key to our success. They were the main preoccupation of their company. They were famous, in by their greed and their taste for sensual pleasures of all kinds. species 5. They were not a heroic people, far from it; but I imagine that, if he were to emerge from its tombs today, it would be, of all the nations of the past, the one who would be the quickest to understand the utilitarian side of our modern mores, and make the most of it. yet annexation to the Chinese empire would suit him best. even more so.

Geschichte, t. I, p. 88.

4 O. Muller, op. cit., p. 260. Abeken, p. 31 and 164, et pass. – Traces of this work by

mines in Populonia and Massa Marittima. We extracted copper.

Idem, op. cit. – The Etruscans used women for divination and worship.

This is a Finnic custom, as we shall see below. – Dennis, t. I, p. XXXII.

In any case, the Etruscan seemed a ring detached from this people. At home, for example, the special virtue of yellows, their great respect for the environment, is brilliantly displayed. magistrate 1, combined with a taste for individual freedom, insofar as this freedom is exercised in the purely material sphere. This is what the Iberians have, while the Illyrians and the Thracians seem to have understood independence in a much more specific demanding and absolute. We don't see that the Ravene populations, dominated by their aristocracies of foreign race, had a regular share in the exercise of the power. However, since despotism is not to be found among them either without of the Semitic states, and that the subordinate enjoyed an unrestricted and of rest, well-being and instruction, the primordial instinct of this The latter was to come much closer to individual isolation, that characterize the Finnic species, as well as agglomeration tendencies, inherent to the

the instinct for physical freedom, as well as the instinct for a sense of identity.
a taste for moral independence.

From all these considerations, I conclude that Rasenes, when freed from the foreign element brought by the Tyrrhenian conquest, were a people almost entirely yellow, or, if you like, a Slavic tribe that is mediocresly white 2.

I made a similar judgment about the Iberians, though they differed from the Etruscans. by the number and proportion of mixtures. For their part, the Illyrians and Thracians, each with its own special customs, presented me with strong appearances of alliances Finnish. It's a new demonstration, but this time a posteriori, and it won't be the last and most striking, that the primitive background of Europe's populations is yellow. It is clear that this ethnic element was not present in Iberians, or even the Etruscans of first formation. The degree of social perfection these nations had achieved, albeit fairly modestly. indicates the presence of a civilizing germ that does not belong to the element

and, when he wants to define what he means by this word, he doesn't know how to get away with it. by explaining it in terms of the even more obscure and vague word *urgriechisch* (primitive Hellenic). For him, the definitive meaning seems to be to link the native Etruscans to the Arian stock. This opinion will, I have no doubt, seem quite inadmissible. (Abeken, *Mittel-Italien vor der Zeit der römischen Herrschaft*, p. 24). - The same number of scholars have dealt with this question, as many opinions. In ancient times, Herodotus referred to the native Etruscans as a Lydian people, and most

historians agree with him. Denys d'Halicarnasse was the first to distance himself from them, declaring that

aborigines, but without saying what he meant by the word. O. Muller sees them as a race apart, in the among the Italiote populations. Lepsius admits neither natives nor later conquest

Tyrrhenian. In his eyes, the constituent element was made up of Umbrian peoples who, vanquished by Pélasges, succeeded in dominating their masters, and thus created a new national combination.

who produced the Etruscans. Sir William Betham assures us that the Rasenes, Tyrrhenes, and others groups that can be distinguished among this people are so many ghosts. He sees only Celts there, and the slightly over objections. His aim is to give the Irish an illustrious kinship. Dennis,

after enumerating all these diverse sentiments, rallies purely and simply to the banner of of Herodotus (Dennis, *die Städte und Regehnisse Etruriens*, t. I, p. IX et pass.).

Etruscans indigenous to the Rhaetian mountains (*Römische Geschichte*, in-8°, Berlin, 1811, t. I, p. 74 et pass.)

and that this element only has the power to serve in a certain way for the measure.

Let's consider the Iberians, then, after them, the Rasenes, the Illyrians and the Thracians, all nations less and less mongolized, as having constituted the of the white race on the march towards Europe. Together with the direct contact with the Finnish people; they have acquired to the highest degree the imprint which was to distinguish the populations of our continent from those of the rest.

of the world's southern regions.

The first and second emigrants, Iberians and Rasenes, were forced to move to the far west, given that South Asia was already occupied by through the thick layers of Finnic nations already in the throes of war. scattered before their feet. As a result of unavoidable combinations, they soon became and the yellow element dominated.

The Illyrians, then the Thracians, in their turn took to more open paths. closer to the Black Sea. As a result, their contacts were less forced, less multi-faceted. less degrading with the yellow hordes. From there, a physical appearance and energy, and while the Iberians and Rasenes were destined to subjugation, the Thracians maintained a decent position until the day where they blended in, not without honour, with the other populations. As for the Illyrians, they're alive and well today, and making a name for themselves.

Book five

Chapter III

The Galls.

[Back to table of contents](#)

Since the emigrations of the Iberians and Rasenes, those of the Illyrians and Thracians preceded any other settlement of white families in the south of the Europe, we must consider it proven that, when the Iberians crossed the Gaul from north to south, and the Rasenes Pannonia and a corner of the Rhaetian Alps, to gain their known homes, no nation of noble race was on their to block their path. Iberians and Rasenes formed a single body detached from the large Slavic multitudes already established in the north of the continent, and that were harassing other related nations, the Galls, in more than one place.

Since the Slavic family as a whole played no role of any significance in the It's useless to talk about it now. It's enough to have indicated in Spain and Italy, and added that the company had established a strong Baltic, in the regions between the Krapacks mountains and the Urals, and beyond. we will soon see some of its tribes dragged into the middle of the river. Celtic torrent. With the exception of these details, which the story will naturally bring to light, the personality of this people will remain in the shadows until history brings it to the fore. all over the stage.

Determine, even vaguely, when the Galls first headed north and the west presents insurmountable difficulties. Here's all we can say about it subject :

In the 17th century BC, the Galls were busy forcing the passage of the Pyrenees, defended by the Iberians. This is the first positive information on their existence in the west. However, they occupied the regions between the Garonne and the Rhine, and had traversed and possessed the banks of the Danube, long before this era.

On the other hand, there's no doubt that when they left Asia, they resigned themselves to the west, which is much less attractive than the south, and, what's more, is occupied by swarms of yellow peoples, than because the southern roads were already visibly closed and forbidden by the congestion of Arians on the move to India, early Asia and Greece. From then on, their arrival in Western Europe ancient as it is assumed to be, is much later than the appearance of the Arians. on the Himalayan ridges and the Semites on the Armenian side. Now we have the age of this appearance to the year 5000, based on suitable data. between this date and around 2000, a period of 3,000 years, that we need to look for. the time of Celtic settlement in the west.

The struggle between the Iberians and the Galls, on the Garonne side of the river, in the seventeenth century, gives

As we've already seen, the birth of the oldest narrative in the annals of the West. This confirms that history is only ever the result of conflicting white interests.

We find the Iberians, hard-working but relatively weak people, struggling with these multitudes of bold and turbulent warriors, who for a long time were the law of the land. part of the world.

The name of these warriors comes from Gall, meaning strong. I attribute its origin to an ancient root of the white race, still very recognizable in Sanskrit wala or walya, which has the same meaning. The Sarmatian nations, and consequently the Goths, remained loyal to and called the Galls Walah. The Slavs altered the word further, and made it Wlach. The Greeks pronounced it (Greek word) or (Greek word), whose Romans made Celtæ, to then fall back, commonly, to the more regular form Galli 1.

In addition to this name, the Galls had another: that of Gomer, inscribed in the biblical genealogies, among the sons of Japheth 1. This is the measure of the ancient

learned dissertation by P.-L. Dieffenbach, *Celtica II*, in-8°, Stuttgart, 1840, 1st Abth. p. 9 ff, which seems to me to exhaust the subject.

(Hebrew word) The Armenians, in transcribing this word in their chronicles, made it Gamir. I dare to decide whether they possess it directly or have simply borrowed it from traditional foreigners. However, the first hypothesis is all the more tenable as they were themselves closely allied with the Celts. There's more: if you look at the name the Bible applied to them—branch of these Gomers or Gamirs; they are called in the French

Genesis (X, 3), Thogarma, (Hebrew word) Gourer's own sons. This is the place to say a few words of Japhétide genealogy. The Mosaic chronicle doesn't push it very far, and doesn't intend of course, only provide fragmentary information on this subject. There is no mention of

I'd like to point out two shortcomings. I'll just mention the two gaps of Japhet's sons is Gomer. So, in biblical thought, the most important people in the family, in terms of power and numbers. At in Jerusalem, and the prophet cried out: "Gomer and all his troops, the house of Thogarma, the flanks of Aquilon and all his forces and peoples many." (38,6.) – Thus the Celts united with the Armenians, as forming a single race, for the Hebrews, this is the great Japhetide nation. After them comes Magog. These are the peoples of the Caucasian region, probably Arians, Gog being the Semitic transcription of Arian kogh. The book places them in a relationship of apposition or opposition with Gomer: for the leader who must leading the Cimmerian armies is called Gog. There is no hostility between Gog and Magog (Ezek. 38, 2, 3, 4.) It is the first who must command Magog, just like Gomer. Consequently, I see in Magog a nation geographically close to the Cimmerians, a nation of the same white like them, able to join them; I see in Magog Slavs, and do not believe that we are justified in seeing something else. – After this people comes Madaï, which is easily explained: this

are the Medes, that fraction of the Zoroastrians, the oldest known, the only known even of the Black Chamites and early Semites (t. I, p. 469). It's only natural that Genesis should quote only her.

After Madaï comes Javan. I have shown elsewhere (see t. I) the different destinies of this word. We cannot be given any meaning other than Western. Thus, Javan indicates neither the Ionians nor the Greeks, but only of the populations settled in western Palestine, whether this means north, northwest or simply west. – Thubal succeeds Javan. Commentators see an insignificant people in Pont, the Tibarenes. The same applies to Meschesch, located between Iberia, Armenia and Colchis. These two groups may well have had a very ancient importance that dissipated in the following centuries, like that of the Thiras, the Thracians, of whom I have sufficiently

spoken in their place. This last name closes the list of products of Japhet's first generation.

After them come the sons of Gomer and the sons of Javan, i.e. the branches of the family the unknown. The sons of Gomer are Thogarma, whose name I have already mentioned, the Armenians, whose name I have already mentioned, the Armenians, whose name I have already mentioned, the Armenians, whose name I have already mentioned.

(X, 3) the third and I quote the first to finish with them, then Aschkenas and Riphath.

So far, Aschkenas has not lent itself to any explanation. Rosenmuller inclines to the idea of a tribe between Armenia and the Black Sea. It seems to me that this is assuming that the geography dwelt unnecessarily on a region that was not close to her heart, and where she had already put in enough inhabitants, if Thubal and Meschesch are rightly placed there.

Since the Aschkenas are the sons of Gomer, true Celts, and Gomer himself, that is – that is to say, the birthplace of the nation, has already been recognized in its most ancient location, on the coast of the sea.

Black, the simplest approach might be to admit that Aschkenas represents the groups of same blood further west, indefinitely, perhaps the Slavs. As for Riphath, the inhabitants of the Riphées mountains, they are still Celts, stretching northwards into cold lands, mountainous, vaguely glimpsed, and merging in the middle of the Carpathians with the Aschkenas.

– If the sons of Gomer seem difficult enough to recognize, those of Javan, the Westerner, are not. no less, as their father's name promised. There are four of them:

Elischah, the inhabitants of continental Greece, either those of Elide or those of Eleusis, not

Hellenes, but much more likely aborigines, Celts and Slavs (see below),

of such a powerful branch of the white family. In those ancient days, where the Semitic populations were still accumulating in the mountains of Armenia, and backed by the Caucasus, they undoubtedly maintained relations with the Celts or Gomers, several of whose nations then lived on the coasts of the Black Sea. However, it is also likely that the Celts had been in contact with the Semites since before this time. The editors of the Genesis undoubtedly drew on more than one piece of cosmogonic and historical information in the annals of the Chananians 1, but there's no reason why they shouldn't have had the to supplement these stories with memories of their own, and whose source dated back to the age when the entire white species had gathered at the bottom of the high Asia.

These Gomers, traditionally known to the southern Canaanite nations, were more directly from the Assyrians. At the end of the 13th century, there was a conflict between the two peoples, conflicts and melees. Unwilling to leave to posterity monuments of their own triumphs, the Celts lost all memory of them; but their Asian rivals, more and careful, have kept traces of the exploits they took pride in. Lieutenant-Colonel Rawlinson found very frequently in cuneiform inscriptions the name of the Gumiris, among others, on the stones of Bisoutoun 2. It is therefore in Western Asia that we find the first mentions of the people who were to spread the furthest in Europe.

In addition to the Bible and Assyrian testimonies, Greek history also speaks of the Cimmerian invasion at the time of Cyaxares 3. These Cimmerians, these Gumiris, who then did so much harm, and were so quickly dispersed by the Scythians, we follow them beyond the Euxine to where they return, and, climbing with them towards the west and north-west, we no longer lose sight of their vast peregrinations.

chap. IV.) Tharschisch, the Iberians of Spain and, perhaps, the neighboring islands. Kittim, in the most common hypothesis, the inhabitants of Cyprus and the Greek archipelagos. first settlers of these islands appear to have been Semites. Finally, Dodanim, the people of Epirus, for consequently the Illyrians. See, among others, Rosenmuller, *Biblische Geographie*, in-8°, Berlin, 1823, t. I, p. 224 pass. ; more recently Delitsch, *die Genesis*, p. 284 et sqq. ; and Knobel, Giessen, 1850. Mr. Richers has also published a book on this subject, but I have not had the opportunity to read it.

hands. The following conclusions can be drawn from the above: the Japhétide geography of the Genesis, based on the Chamites' ancient memories and acquired knowledge, very few of the Chaldean Semites, doesn't quite embrace all the nations of the world. white northern races. The Arians are only represented by the Median individuality, the Caucasian races Thracians, and a second-degree ethnic combination, the Illyrians. We can distinguish three parts in detail: 1° the names of Gomer, Magog, Thubal, Meschesch, Thiras and of Aschkenas, are patronymic names given to peoples. They probably represent products of the oldest tradition. 2° The words Javan, Kittim and Dodanim are names

acquired after the time of the first migrations. 3° Those of Madaï, Riphath, Thogarma, Elischah and Thraschisch, true geographical names, indicate regions rather than peoples, and result from an already more experienced topographical knowledge.

1 T. I, p. 441.

2 Lt-col. Rawlinson, *Memoir on the Babylonian and Assyrian Inscriptions*, 1851, p. XXI.

3 T. II, p. 379.

They extend as far as the neighbouring regions of the northern metropolis, where they bear their name. of Kimbr or Cimri 1, occupying Gaul and introducing it to the Kymris. They settled in the Po valley, spreading the glory of the Umbri and Ambrones 2. In Scotland, we still know the Cameron clan; in England, the Humber and the Cambrie; in France, the towns of Quimper, Quimperlé, Cambrai, as in the plains of the Posen region, the memory of the Umbrons has remained attached to days, to a territory called Obrz 3.

It was thought that this name, Gumiri, Kymri, Cimbri, might indicate a particular branch of the Celtic family, different from that of the Galls, just as in the Celts, we didn't know how to recognize them. But just consider how much the two names Gall and Kymri are often applied to the same tribes, to the same peoples, to abandon this distinction. In fact, both words have the same or similar meaning: if Gall means strong, Kymri means valiant 4.

In reality, there is no reason to divide the Celtic masses into two fractions radically distinct, but it would be no less wrong to believe that all the branches of the family were absolutely similar. These multitudes, accumulated from the shores of the Baltic and North Sea 5 to the Strait of Gibraltar, and from Ireland to Russia 6, differed significantly from one another, depending on whether they had more or less allied here with the Slavs, there with the Thracians and Illyrians, everywhere with the Finns. Well

in pronunciation, often disappear in front of a vowel. – Aufrecht and Kirchhoff, *Die umbrischen Sprachdenkmäler, Lautlehre*, p. 15 and Pass. There are many examples: gwiper, viper; win and gwin, wine; gwir and fire, true; gwell, now English well; alon and galon, foreigner etc.

3 Schaffarik, *op. cit.*, t. I, p. 51.

4 M. Amédée Thierry, *Hist. des Gaulois*, t. I, introduction. – The name remains in Danish Kiemper,

indications of the extent of Celtic settlements, the main competitors of the Wendes. One of the is that, on more than one frontier, it's very difficult to find the right solution. (Schaffarik, *op. cit.*, vol. I, pp. 56, 66, 89, 104, 207, 379).

originally from the same stock, they had often retained only a single a simple, distant kinship whose linguistic identity, altered by modifications of dialects, was the insignia. Moreover, they occasionally treated each other as rivals and enemies, just as the Austrasian Franks were later to be seen waging war, in against the Neustrian Franks. They therefore formed fully unrelated political meetings 1.

That they belonged to the white race in the original part of their essence, there's no doubt about it. Their warriors were of solid build, with strong vigorous limbs and a gigantic stature 2, blue or grey eyes, hair blond and red. They were men of turbulent passions; their extreme greed, their love of luxury, made them willing to take up arms. They were gifted with a lively, easy-to-understand personality, a naturally alert mind and an insatiable curiosity, very soft in the face of adversity, and, to top it all off, frighteningly inconsistent. mood, the result of an organic inability to respect or love anything long 3.

Thus, the Gallic nations had already reached a state of maturity. whose merits and demerits were a good representation of both the social background noble origins, and the Finnish alloy that altered their origins. nature 4. Their political establishment presents the same spectacle that we have given, to their origins, all white peoples.

We find in it this severely feudal organization and this incomplete power of an elective chief, used by the primitive Hindus, the Iranians, the Greeks and the Romans. Homeric, among the earliest Chinese. The inconsistency of authority and the warrior's shady pride often paralyze the action of the law's agent. In the government of the Galls, as in that of other peoples descended from the same stock, no remnants of that senseless despotism of a table of bronze or of stone, strengthened by the abstraction it represents, an aberration so familiar to republics

and their weakness. (Liv. II, 30; IV, 5, and VII, 20.) – Strabo, judging them as a disinterested litterateur, is

much more indulgent. He finds the Gauls good-natured and without malice, only getting angry when they are the strongest, and are easily persuaded. (Strab., IV, 4, 2.)

4 Schaffarik, after declaring that he considers the Celts to be the first of the white peoples

established in Europe, adds: "Already, from the earliest times, they were not "only rich and powerful in the extreme, but still extraordinarily cultured" (ungewöhnlich gebildet). They occupied a third of Europe, and from the 3rd to the 2nd century B.C. they stretched from one side to the other.

to the Vistula, on the other, on the lower Danube, "to the Dniester." – Slawische Alterthümer, t. I, p. 89. – He shows, in more than one country, the Slavs dominated by the Celts, and living as subjects in the midst of the Celts. them.

the law was rather fluid and poorly respected; the prerogative of the uncertain leaders. In a word, the Celtic genius maintained those haughty rights that the black element destroys wherever it manages to penetrate.

Let's not make the mistake of attributing these instincts to a state of barbarism. and this tormented organization. One only has to look at the

the political situation in Africa today to convince us that the most barbaric radicalism does not rule out the monstrous development of despotism. To be free, to be a slave, at a given moment, these are facts that often drift, for a people, of a series of very long historical combinations; but, to have a natural predisposition to one or other of these situations, it's never just a matter of ethnic result. The simplest examination of the way in which social ideas are distributed among the breeds, there's no mistaking it.

Alongside the political system is the military system. The Gauls didn't fight at random. Their armies, like those of the Hindu Arians, were made up of four elements: infantry 1, cavalry, carts and wagons. war 2 and fighting dogs, which took the place of elephants 3. These troops were acting according to the laws of an undoubtedly mediocre strategy, if we want to consider it of the Roman legion, but which had nothing in common with the Roman legion. with the crude impulse of a brute rushing at its prey. This can be judged from the how the great Celtic invasions were conducted and the way in which the of administration established by the conquerors in the occupied countries, an original system which borrowed only details from the customs of the vanquished. Gallo-Greece has this show.

The weapons of the Kymris were made of metal 4, sometimes stone, but in this case very finely worked with bronze or iron tools. It would even seem that swords and axes of the latter type, which have been found in tombs, were more emblematic or sacred than serious. At the and maces were undoubtedly in the same category. of richly gilded and painted baked clay, which can only have had one purpose purely figurative 5. Besides, it's quite likely that the plebeian men the poorest, were armed with everything. It was cheaper and easier for them to fit a pierced pebble into a stick than to buy a bronze axe. But what incontrovertibly establishes that this circumstance does not involve ignorance of metals and an inability to work with them, it is that the

mounted by a warrior and driven by a squire. Frequently the warrior, after throwing his javelins, dismounted for hand-to-hand combat. This is absolutely the same tactic (Caesar, *op. cit.*, IV, 36).

3 Strabo, IV, 2.

4 Keferstein, *Ansichten über die keltischen Alterthümer*, t. I, p. 324 et passim. – Wormsaae, *Primeval*

antiquities of Denmark, p. 23 and pass

Ibidem. – Wormsaae gives an engraving of a very elegant axe of this type. (Ouvr. cité, p. 39.)

Gallic languages have their own words to describe these products. whose origins are not to be found in Latin, Greek or Phoenician. If some of these terms have a marked affinity with their Hellenic correspondents, which is not to say that they were supplied by the Massaliotes. These similarities prove

only that the Arian Hellenes, fathers of the Phocaeans and forebears of the Celts, were from a common breed.

Iron is called ierne, irne, uirn, jarann; copper is called copar, and was the most common metal in the world.

used by the Galls to make swords; lead, luaid; salt, hal, sal 1.

All these expressions are entirely Gallic, and it's a testimony that we can't the antiquity of metalworking among the Kymris. It would be that in the West, where the Iberians were in the ascendant, the possession of the art of mining, where the native Etruscans had the same advantage, the Welsh would have been deprived of it, as they were the last to come from the northeastern land the birthplace of blacksmiths.

The monuments of the Bronze and Iron Ages have provided an enormous amount of information. of various tools, which still give a high idea of the Celtic nations' aptitude for ore processing. These are swords, axes, spearheads and halberds, leggings, helmets, all of gold or gilt, bronze or silver, or iron, or lead, or zinc; harnesses, precious chains, intended for men for hang their swords, and for women to attach the housewife's keys. wire bracelets turned into spirals, embroidery applied to fabrics, scepters, crowns for chiefs, etc. 2.

The Galls lived a sedentary lifestyle. They lived in large villages often became major cities. Before Roman times, many of the capitals of their most opulent nations had acquired a notable degree of power. Bourges had a population of forty thousand 1. We can judge from this if these cities were to be scorned for their size and population 2, Autun, Reims, Besançon in Gaul, Carrhodunum in Poland, and many others were certainly not unimportant and lacklustre 3.

Latin antiquity told us about the shape of houses. In France and abroad in southern Germany 4. These are the kinds of excavations known to antique dealers as margelles. Many measure a hundred paces in circumference. They are round and always joined in pairs. One was used as a dwelling, the other for the barn. A few of these sites appear to have carried a wall of stone retaining wall, on which stood the building made of planks and cob, often covered with plaster. The Galls liked to use a variety of materials in their constructions. the combination of stone or mortar with wood 5. These old houses, so still common in almost all our provincial towns, as in Germany, and made up of exposed frameworks, the spaces between which are filled with stones or are products of the Celtic system.

There is no evidence that the dwellings were multi-storey. They do not seem blent not to have had much luxury inside. The Celts sought more than

beauty, well-being.

They had furniture worked in wood with enough care, works of bone and such as combs, head needles, spoons, playing dice, horns used as vases, etc. then horse harnesses trimmed and adorned with copper or bronze plates. and above all a large number of vases of all shapes, cups, amphorae and bowls, etc. Glassware was no less common. White glassware and colored in blue, yellow and orange. We also have necklaces in this material. On that these ornaments served as insignia for the Druidic priesthood to distinguish degrees of hierarchy 6.

to defend it. Today, Berry is far from being as populous.

3 Carrhodunum was in the vicinity of Krakow. Another Celtic town in Pannonia recalls the

(Schaffarik, t. I, p. 104).

4 They have also been found in Brunswick and Switzerland, first near Basel, later in the

Fabrics were manufactured on a large scale. We discovered In tombs, we often find remnants of woollen cloth of varying degrees of fineness, and we know from historical testimony that the Celts, if they were very eager to with metal chains and bracelets, they were no less keen to dress in the finest the colorful fabrics of which Scottish tartans are a direct reminder 1.

From early on, this love of material pleasures led the Celts to the work, and productive work gave rise to a taste for trade. If the Massaliotes prospered was that they found in the populations around them, and in those around them, the the northern countries behind them, a mercantile instinct which, in its own way, and that this instinct had created many elements of exchange. He also had abundant and easy means of transport at their disposal. The Celts had a navy. These were not the miserable pirogues of the Finns, but of well-built, solidly-rigged vessels, armed with a strong, powerful and sails of soft, well-stitched skins. In the opinion of Caesar, were better suited to ocean navigation than Roman galleys. The dictator used them to conquer the island of Brittany, and was able to appreciate them. all the more so since, in the war against the Venetians, it was a close call that his fleet succumbed to the superiority of that people's. He also speaks with admiration of number of buildings available to the nations of Saintonge and Poitou 2.

As a result, the Celts had a powerful instrument of activity and control at sea. fortune. For so many reasons, their less-than-stellar cities, being otherwise large, populated and well endowed with wealth of all kinds, the bellicose character of the They were in frequent danger. Most were fortified, not fortified. of a palisade and a moat, but with all the resources of a fine art. engineer who was not to be despised. Caesar does justice to Aquitaine's talent in attacking places with mines. It's hard to believe that Celts, skilled in underground work, like the Iberians, were more clumsy than the Iberians.

in the military application of their knowledge 3.

City defenses were therefore very strong. They consisted of wooden walls and stones in this way, that while the beams paralyzed the use of the ram the elasticity of the rubble blocks prevented the action of fire 4. In addition to this system, there was another one, probably much older still, of which we have found in many parts of northern Scotland; at Sainte-Suzanne, at Péran, France; Görlitz, Lusatia. These are large walls with a surface area, melted by the action of fire, is covered by a vitrified crust that makes the A single block of incomparable hardness 5. This construction method is so

walls. (De Bello Gall., II, 12.)

4 Bourges also had leather-clad towers (Cæsar, VII, 22).

5 Keferstein, t. I, p. 286. – Geslin de Bourgogne, Notice sur l'enceinte de Péran, excerpt from XVIIIe volume of Mémoires de la Société des Antiquaires de France, pp. 6 et seq. and 39.

that for a long time it was doubted whether it was due to human action, and it was taken for a volcanic product, in regions that show not a single trace of volcanic activity. the existence of natural fires. But the evidence cannot be denied. The Péran camp shows its vitrified substructures under Roman masonry, and it is not It's doubtful that this type of imperishable work is the work of the Celts. Antiquity is certainly one of the most remote. I see proof of this in the fact that in the time of the that Scotland had fallen into decadence, and that such monuments surpassed, by some and the resources available to it. They must therefore be attributed at a time when New Caledonia's population had not yet undergone any major change. degrading, mixing with the finnic hordes that surrounded him 1.

Glazed walls, built of large stones, suggest the existence of the architecture. Indeed, the Celts, who were very different from the yellow peoples not only juxtaposed huge rock sections, but also raised one on top of another the other, polygonal blocks that they kept untouched, in order, it has been said, to avoid

decrease the force 1. This is the origin of the system known as pelasgic and cyclopean 2, found in France, Greece and Italy. To the order of are part of the enclosures discovered in our provinces, and the sepulchral chambers of a large number of tumuli, which can be clearly distinguished- of finnick structures, in which the blocks are never stacked one on top of the other. to form a wall 3.

The extraordinary power of this massive debris has, in more than one place, resisted centuries. The Romans used them, like the ramparts of Sainte-Suzanne, and used it as the basis for their own work. Then, the knights of the Middle Ages, in their turn, building their dungeons on this double antiquity, came to complete the material archives of military architecture in Europe.

In addition to stone and wood, the Gauls also used brick. They built towers some of which have survived to the present day, including one on the Loire, and of unknown use, but probably religious 4.

Cities, thus well-populated, well-built, well-defended, well-supplied with furniture, utensils and jewelry, communicated with each other across the country, not only through difficult paths and fords, but by regular roads and bridges. Visit The Romans weren't the first to establish communication routes in these countries. kymeric: they found some that existed before them, and many of their paths lead to them. most famous, because they were the most frequented, were nothing more than ancient works maintained and repaired by them. As for bridges, Caesar names only certainly he hadn't built 5.

the use of small stones to fill gaps is the most essential. He reminds us that Pausanias uses this expression to describe the walls of Tyre and Mycenae. The walls cyclopean constructions would thus mark an improvement in the genre of block constructions. polygons.

3 Keferstein, Ansichten, etc., t. IV, p. 287 This writer notes that there are very few constructions

in England and Scandinavia. His observation is fully in line with this as Caesar says, that the inland Bretons (not the immigrant Belgians) called the city a sort of entrenched camp made of stakes and branches in the middle of the woods (De Bello Gall., V, 21.) – The regions where they are found the most, either as walls or as tombs covered or having been covered by an earthen mound, are the countries I have already named, the Bohemia, Wetteravia, Franconia, Thuringia, Jura, Asia Minor. See also the existence of Celtic burial mounds, Boettiger, Ideen zur Kunstmythologie, c. II, p. 294.

4 " Coram adire alloquique Velledam negatum. Arcebantur adspectu quo venerationis plus " inesset.

Ipsa edita in turre ; delectus e propinquis consulta responsaque, ut internuncius " numinis, portabat." Tacitus, Hist. IV, 65.

5 Keferstein, op. cit., t. I, p. 192. On several ancient milestones in France,

the indication of the Celtic league instead of the Roman mile. As for bridges, Orleans and Paris both had them.

Cæs, de Bello Gall, VII, 11.

In addition to these communications, the Celts had organized even faster ones for extraordinary circumstances. They had real telegraphy. From designated agents shouted from one to the other the news that had to be passed on: from this an order or notice from Orléans, at sunrise, arrived in the Auvergne before nine o'clock in the evening, having covered eighty leagues of country in this way 1.

While the towns were numerous and crowded, the cities were not. The countryside seems to have been no less populated. This can be inferred from the number considerable number of cemeteries discovered in different parts of Europe Celtic. The extent of these mortuary fields is generally remarkable. No

no tumulus. This construction, when it contains a dolmen, belongs to the first Finnish inhabitants: this variety is not mentioned here. When it contains a masonry sepulchral chamber, belonging to princes, nobility nobles, the wealthy of nations. Cemeteries are more modestly the last asylum of the middle or working classes. They only provide the observer with flat tombs, most of them carefully built, often carved into the rock or established in the dirt. The graves are covered with flagstones. The bodies are almost always burned. Although this fact is not absolutely without exception, its frequency establishes a kind of additional distinction between the corpses of the most and those of the Celts. In any case, the funerary chambers, pelasgic and cyclopean monuments, probably contemporary cemeteries, never contain intact skeletons, but always some cremated bones contained in urns.

There is yet another difference between those of these burials that belong to the national era, and those dating back only to the Roman period. objects found in the latter have a mixed character in which the Hellenized Latin element is easy to spot. Not far from Geneva, there is a cemetery of this type 2.

In addition to the fact that the abundance of purely Celtic cemeteries gives a high idea of the scale of the populations that founded them, it still inspires the reflections of a order. The care and, consequently, the costs involved, as well as the number, nature and richness of the various objects contained in the tombs, all of this, brought closer to the observation that in contemplating them, one does not have before one's eyes the resting place of the great and chiefs, but only of the middle and lower classes, gives rise to a great idea of the well-being of these classes, and consequently of the general opulence of the nations of which they formed the basis 3. This is a far cry from the long-held opinion the complete barbarism of the Gallic tribes, opinion, based above all on the false allegation that the monuments were their work.

It's still not enough to run away from such serious mistakes: several important details that to say will lengthen the distance. The Celts, adept at so many different kinds of work could be no stranger to the need to remunerate them and give them a price. They knew how to use cash, and three hundred years before the arrival of Caesar, minted coins for foreign trade purposes. They had gold coins, silver, gold-silver-copper, copper-lead, iron, copper only, round, square, radiused, concave, spherical, flat, thick, thin, recessed or embossed. in relief 1. A very large number of these coins were clearly produced under Massaliote, Macedonian or Roman influence 2. But others are completely the suspicion of this kinship. These are certainly the oldest: they go back much further than the date I've just mentioned. Some of them, those that have been written off, have their analogues in Etruria, either because the men of that country borrowed them umbric peoples of their neighborhood, or that a great trade between the two

nations, a trade which is not to be doubted, and that the frequent presence of the succin in the oldest Tuscan tombs would be enough to demonstrate, has good hour committed the two contracting groups to using the perfect means of exchange similar 3.

Alongside coins, the Celts also possessed the art of writing. Several inscriptions tions copied on Celtiberian medals, but hitherto undeciphered, in are a testament to a bygone era.

Tacitus, for his part, mentions a fact that seems to date back at least as far. far away. In his time, it was said that in Germania and in the Alps there existed Rhaetian monuments covered with Greek inscriptions. We added that these monuments were erected by Ulysses during his great peregrinations adventures of which we have no account 4. In reporting this story, the tradition, Tacitus wisely expresses doubt that the son of Laërte ever travelled in the Alps and along the Rhine; but his reserve became excessive

Massaliotes coins are found in the Narbonnaise region, on the upper course of the Rhône, the whole of Lombardy, Berne, Geneva, Valais, Ticino, Graubünden and the Italian Tyrol; but, in France, we haven't come across any so far above Lyon. -On the slope of the Pyrenees and the coasts of the Atlantic Ocean, the Greek colonies of Rhodæ and of Emporiac who supplied the types; they can also be found in the Garonne region, in Toulouse Poitou; a specimen was found in Sologne. On the upper Loire, on the Rhine and on the At the Schelde, crude counterfeits of Philip II's Macedonian staters can be seen. Mommsen think that this habit of copying, in the least bad possible way, the Greek types for the currency, has began in the 4th century BC, some three hundred years before Caesar's conquest. This is undoubtedly an indication of extensive, long-standing trade relations, such as we could hardly say superior today. - Mommsen, *Die nordetruskischen Alphabete*, in the *Mittheilungen der antiquarischen Gesellschaft in Zurich*, VII B. 8th Heft. in-4° 1853, p. 204, 233, 236, 256.

3 Abeken, op. cit., p. 284. - Some of these radiated coins, of Etruscan origin, marked

the image of a wheel, in Posen and Saxony. They were found mixed with medals from Aegina and of Athens in the 8th century BC.

4 Odyssey, XXIII, 267 ff.

when it extends from the person of the traveller to the existence of the entries themselves same 1.

With Tacitus' testimony comes that of Caesar, who, when he had defeated the Helvetians, found a detailed list of the emigrant population in their camp, warriors, women, children and the elderly. This register was, according to him, written in letters Greek 2.

In another passage from the Commentaries, the dictator relates that, for all the public 3 and private affairs, the Celts made use of Greek letters. Through a

singular anomaly, the Druids did not want to write anything about their doctrines or their rites, and forced their pupils to learn everything by heart ⁴. It was a strict rule. Based on this information, it is beyond dispute that before passing through Roman education, the Celtic nations were accustomed to representation of their ideas and, of particular interest here, the use they make of them. of this science was quite different from that of the great Asian peoples of the Middle East. the ancient world. For the latter, writing was the main means of- to priests, was revered as a religious mystery, and passed with such difficulty that up to the time of Pisistrates, we didn't even write the words Homer's poems, which were nonetheless widely admired. Among the Celts Conversely, it's the sanctuaries that don't want the alphabet. Privacy and the layman's administration: they are used to indicate the value of the and for what is of personal or public interest. In a word, among the Celts, writing, stripped of all religious prestige, is essentially a science. popularized.

But Tacitus and Caesar add that these letters, this much-used alphabet, whose presence is no longer in doubt in Germany ⁵, but is certain on the peninsula. the Gauls and Helvetia, that this alphabet, I say, is Hellenic, has nothing of the and comes from a Greek import. To explain this asser- tion, people who only want to see imported civilizations everywhere, turn to to the Massaliotes. It's their great resource when they can't close their eyes on the reality of a state of affairs foreign to barbarism in Celtic countries. But their hypothesis is no more admissible this time than on so many other occasions when healthy criticism has done it justice.

If the Massaliotes had had the power to influence the ideas of the Gallic nations constant enough, powerful enough, general enough to spread everywhere

is not certain. The word seems interpolated, although most editions give it as such.

⁴ Cæsar, de Bello Gall, VI, 14.

⁵ Mommsen (Die nordetruskischen Alphabete) regards the fact as indubitable for the regions in below the Danube.

the use of their alphabet, all the more reason why they would have accepted the of their weapons and ornaments. This victory would certainly have been easiest of all. But they didn't succeed. When the nations of Gaul the idea of copying Greek coins, they gave in to a sense of usefulness. which revealed to them all the advantages of a unified monetary system; but from an artistic point of view, they went about it with a clumsiness and crudeness which show in the most obvious way how little they knew about intentions of the people whose works they sought to counterfeit, and the little they had with him. A race does not borrow from another his alphabet without taking something more from him - religious beliefs, for example, and it was precisely the druids who didn't want to hear about writing.

So Celtic writing was not a repository of dogma. Or else, sometimes, in the absence of theological doctrines, it could be a question of imports literature. No writer of antiquity has ever noticed the slightest trace 1. Finally, this widespread use of the alphabet, so much a part of the customs of the Gallic nations that had the least contact between them, how would it have passed from the Helvetians to the people of Celtiberia? If the latter had been tempted to ask a graphic means of preserving the memory of the facts, they would have certainly turned to the Phoenicians. However, the *letteras desconocidas* engraved on the Peninsula's native medals bear no relation whatsoever to the alphabet with that of Greece.

This concludes the discussion of the material identity of the two families of letters, what isn't true for the Celtiberians isn't true either for most of the other Kymric nations. I don't claim, however, that there was only one alphabet for them both. I stop at this limit, which is that the system of arrangement and was identical in principle, although it could offer nuances and variations. sharp local variations.

How did it come about that Caesar, so accustomed to reading the the appearance of the Helvetian registers, and has seen some of the Hellenic letters where there were none? Here's the answer: Caesar held in his

Alps. Here's the topographical list he gives: Todi, Provence, Etruria, Valais, Tyrol, Styria, Conegliano, Verona, Padua. – The deviations that can create the originality of each of these alphabets are considerable, as this eminent and judicious archaeologist himself declares (*Die nordetruskischen Alphabete*, p. 221, taf. III.)

hand, probably, these manuscripts, but it was an interpreter who gave him the meaning. They were drawn, according to this secretary, in Greek characters, that is to say in characters that closely resembled Greek, but the language was Gallic. The appearance enough for the dictator, and, as he considered it indubitable that the Italic alphabets and Etruscans were of Greek origin, despite their deviations of this type, when he saw a whole he didn't understand, but where his eye detected the same analogies, he concluded and said what he said 1. Besides, this explanation is not optional: there is no need to hesitate: the recently discovered monuments have made the alphabets in used, prior to the Romans, by the Salasses of Provence, by the Celts of the Saint-Bernard, among the mountain dwellers of Ticino: all these writing modes are original, they have only distant affinities with Greek 2.

I don't deny that the Celtic alphabet or alphabets are not Greek, the Hellenic alphabet, in a word, that they and he cannot all refer to the same source. This are not copies, but are formed on the same system, in a primordial mode, to themselves as to the Hellenic type, and which gave them their appearances. at the same time as an identical mechanism.

The ancient Greek alphabet, the one that experts say was first used by the Hellenic Arian nations, was composed of sixteen letters. These letters have Semitic names, and even have many points of resemblance with the Canaanite and Hebrew characters, but there's no evidence that the origins of either other is local and was not brought from the north-east by the first emigrants from white race 3. The primitive Greek alphabet was sometimes written from right to left, sometimes from left to right.

languages to which they are adapted, because they have no vowels.
languages. These languages all have (Semitic alphabet) just as the Greeks have (Greek alphabet).
Greek). Runes, undoubtedly intended for dialects that treat vowels in a very different way
than Semitic idioms, don't even have all these features: they lack the e. The role of
consonants attributed, in historical times, to the Canaanite letters I have just mentioned, does not
is in no way opposed to the idea that they were originally considered in a different light.
point of view. – See the work of Gesenius, in *Encycl. Ersch un Gruber, Palæographie*, 3e
section, IX Theil, p. 287. et pass. – The problem of the origin of alphabets is still far from being solved.
as clear as it should be. It is as close as possible to the questions
Ethnic, and is destined to be a great help in many detailed solutions. It is, moreover,
complicated by an a priori conception, invented in the 18th century and which, at
every moment, when it comes to the main features of human history. Visit
people who do what they call the philosophy of history have imagined that writing had
began with drawing, that from drawing she had moved on to symbolic representation, and that at one
point

There's nothing unusual about that. It has been shown that devanagari, which today follows our method, had been invented according to the needs of the opposite system. The same applies to runes can be placed in any way, from right to left, from left to right, from bottom to top, or in a circle. It's even safe to say that there was no such thing as a primitive way of writing runes.

third degree, to a third age, it had produced, as the final term of its developments, the phonetic systems. It's a very ingenious sequence, for sure, and it's really unfortunate... that observation so completely demonstrates its absurdity. Figurative systems, i.e. those Mexicans and Egyptians, became, or rather were, from the very first moments of their invention, ideographic, because at the same time as we had to give the shape of a tree, a tree, a tree, a tree, a tree, a tree, a tree, a tree, a tree, a tree, a tree, a tree, a tree.

animal, it was imperative to express the incorporeal idea of a fruit or animal by means of a graphic sign. which motivated the representation of these objects. Now one of the two degrees of transition has been removed.

As for the third, it doesn't seem to have happened necessarily, since neither the Mexicans nor the
Neither the Chinese nor the Egyptians produced a proper alphabet from their hieroglyphics. The
that the last two of these peoples use to render proper nouns is the most common.
great proof to offer that the principle on which their language reproduction system is based
is placing invincible obstacles in the way of this so-called development. Ideographic scripts are
therefore necessarily symbolic, and, secondly, have no connection, past, present or future,

with the method of elementary decomposition and abstract representation of sounds. They remain what they are, and do not achieve a goal logically contrary to the fundamental principle of their primitive construction. – In the same way, can we say that the phonetic alphabets that we are not the descendants of forgotten ideographic systems? To ask such a question is, I know, to confront axioms that have acquired the force of law, but let us judge them on their

value. We start with the Phoenician type as a paradigm, as the basis for all scripts.

phonetic, and we want (foreign alphabet) to represent the neck and shape of the camel; (...), from itself, is supposed to be perfectly reminiscent of an eye; (...) a house or a tent, and so on. Why? that (...) and (...) are the initials of (...), (...) and (...). But (...) is also (...), which means meaning a well, from (...) meaning a goat, and, if we consent to examine things without prejudice, we agree that (...) looks as much like a well or a billy goat as a camel. We could find, without any difficulty, such numerous analogies for all the letters of the alphabet. All it takes is a little goodwill. That's the kind of system that inevitably causes phonetic alphabets from the ideographic series, and these are the powerful reasons why he is based. This is why it must be abandoned, and as soon as possible.

All the more so since current studies of Assyrian alphabets are revealing a new graphic method which, however it may be tortured, can in no way be compared with the symbolic design. These claviform combinations certainly display the greatest pretension more justified in presenting thought only through abstract signs.

Then, if need be, we could mention other modes of writing that are neither ideographic, nor syllabic, but only mnemonic, and which are composed of strokes without any further meaning than that attributed to them by the writer. The latter system is highly imperfect, certainly, and deprived of the power to express words, only reminds the reader of certain objects or certain facts already known. Lenni-lenape writing is of this type.

So there you have it, four categories of graphic resources used by men to keep track of their thoughts. These four categories are highly unequal in merit, and achieve the purpose for which they were invented in very different ways. They are the result of very different

of their creators, very particular ways of combining the operations of the mind and the body. deduce the relationships between things. Their in-depth study leads to results full of interest, and on the companies that use them, and the races from which they emanate.

1 Bœckh, Ueber die griechischen Inschriften auf Thera, in-4°, Berlin, 1836, p. 17. –Generally, and

apart from Roman influence, Oscan, Umbrian and Etruscan inscriptions go from right to left. on the left; on the contrary, the Sabellian alphabet, in the only two examples known so far, follows the left axis.

serpentine form. – Mommsen, Die nord etruskischen Alphabete, p. 222.

The sixteen letters of the Greek model did not reproduce all the sounds of the mixed language. made up of aboriginal, Semitic and Arian-Hellenic elements. They could not to the needs of earlier Asian idioms, all of which have their own specific many more alphabets. But perhaps they were better suited to the idiom of these primitive inhabitants of the country, vaguely named Pelasges, of whom I have not yet Celtic or Slavic in origin. What is certain is that northern runes, which W. Grimm considers not to have been invented for the dialects

teutonic 1, also have only sixteen letters, which are insufficient to reproduce all the modulations of a Goth's voice. W. Grimm 2, comparing runes to characters discovered by Strahlenberg and Pallas on the Arian monuments on the of Jenisseï, doesn't hesitate to see the latter as the original type. He thus refers to the the very cradle of the white race the source of all our current alphabets, and from the ancient Greek alphabet itself, not to mention Semitic systems. This consideration will, I have no doubt, become the starting point for the most comprehensive history.

Keferstein, following in Grimm's footsteps, notes, with great sagacity, that letters, from the most essential to the Gothic dialects, are missing among the runes: these are: c, d, e, f, g, h, q, w, x.

Based on this observation, he completes his predecessor's remark, concluding that runes are nothing other than Celtic alphabets 3. The runic characters, thus returned to their true inventors, are now finding a very authentic analog in a people of the same race: the strong Irish alphabet called bobelot or beluisnon. Like the old prototypes, it is composed of only sixteen letters, and bears a striking resemblance to the runes 4.

We must not lose sight of the fact that the system of all these writing modes is absolutely the same as that of ancient Greek, and that the general relationships of forms with the latter never cease to exist. i conclude this general review by citing the italian alphabets, such as Umbrian, Oscan, Euganean, Messapian 5 and the Etruscan alphabets 6, which are also similar in form to Greek, and consequently-allies. All these alphabets are of a very remote date, and, although having Although they share many similarities, they are no less diverse. They have

p. 407, 410 and 356, tab. v.

3 Keferstein Ansichten. etc., t. I, p. 353. – Verelius, in his Runographia, had already noted, some

and Rudbock, the anteriority of the runes to the Aesir civilization, and insisted on the fact that on the misinterpretation of the Havamaal, which seems to attribute the invention of sacred letters to Odin,

while this god can only lay claim to that of poetry. Verelius has also pointed out that the The older they were, the better they were traced and the better they were made. – Salverte, *Essay sur l'origine des noms d'hommes, de peuples et de lieux*, t. II, p. 74, 75.

4 Keferstein, t. I, p. 355. – Dieffenbach, *Celtica* II, 2nd Abth, p. 19.

5 Dennis notes the extreme similarity of all these alphabets (T. I, p. XVIII).

6 There are several in which the number of letters varies. – Dennis, *op. cit.*, t. II, p. 399.

– See also Mommsen, *Die nordetruskischen Alphabete*.

letters that have nothing Hellenic about them, giving them a truly Hellenic look. which it is extremely difficult for the most systematic critics to remove 1. What's more, all but the Etruscans are Celtic, as we'll see later. For the

At the moment, there's no doubt about the Euganean and the Umbrian.

The monuments that have preserved them for us show that they mostly predate to the invasion of Hellenism into the Italian peninsula. We must therefore conclude that these European alphabets, which are related to each other and to Greek, are not formed by after him; that they, like him, go back to a more ancient origin; that, as the blood of the white races, they have their source in the primitive settlements of these in the depths of upper Asia; that, like the peoples who possess them, they are and truly independent of any Greek imitation on European territory. where they were used; finally, that the Celtic nations, having not borrowed their kind of social culture to Greece, as well as their religion, as well as their blood, didn't owe their graphic systems 2 to it either.

What's most striking about them is how they were used for utilitarian purposes. of written thought. We haven't yet encountered anything like this in any society. to a corresponding degree on the ladder of civilization, and, the spirit still full of the facts that the examination of the Asian world has supplied to the pages of the first volume, we have to admit that we're on entirely new ground here. We we are among people who understand and feel the empire of a higher reason. dry, and obey the suggestions of a more down-to-earth interest.

the inaccuracy of his information. He recounts how he had to send a letter to one of his lieutenants, besieged by the Belgians, and not wanting it to be read on the road, he wrote it, not in English, but in French.

but in Greek characters. So Greek characters were unknown to his opponents.

(Cæs., de Bello Gall., v.) – Everything that is unsatisfactory about the assertion that letters in

The fact that the words used by the Celts were of Greek origin also struck Caesar's commentators. For to reconcile the many difficulties they faced, they resorted to a number of subtleties.

infinite, but with which they themselves, first and foremost, show a very low level of satisfaction. – See Oudendorp's edition, in-8°, Lipsiæ, 1805. – It is indeed inadmissible that the Celts, having national alphabets for their coin legends, as the medals show, used foreign characters in the details of their lives.

The Celtic nations were warlike and bellicose, no doubt.

much less than is generally assumed. Their reputation

the few invasions that have disrupted the tranquillity of the

other peoples. We forget that these were the fleeting convulsions of a multitude

that transitory circumstances threw out of its natural channels, and that, during

for many long centuries, before and after their great wars, the Celtic states

deeply respected their neighbors. Indeed, their social organization had

even need rest to develop.

They were mainly farmers, industrialists and shopkeepers. If they happened, as

all the nations of the world, even the most civilized, to bring war to others,

their citizens were much more accustomed to grazing their oxen.

and their huge herds of pigs in the vast clearings of the oak forests

that covered the country. They were unrivalled in the preparation of smoked meats and salted. They gave their hams a degree of excellence that made them famous as far away as Greece, this article of commerce 1. Long before the Romans, they traded in the Italian peninsula, as well as on the markets of Marseille, and their woollen fabrics, and their linen cloths, and their coppers, which they had invented tinning. In addition to these various products, they also sold salt slaves, eunuchs, dogs trained for the hunt; they were past masters in wagon-making of all kinds, war, luxury and travel wagons 2. In one word, the Kymris, as I pointed out earlier, also greedy merchants, to say the least, as intrepid soldiers, can easily be placed in the bosom of the utilitarian peoples, in other words, male nations. They cannot be assigned to a specific other category. Superior to the Iberians, militarily speaking, dedicated like them and more than they did at lucrative jobs, they don't seem to have surpassed them in needs. intellectuals. Their luxuries were mostly of a positive nature: fine weapons, good clothes, beautiful horses. In fact, they pushed this last taste to the point of passion. brought in expensive couriers from overseas 3.

They do, however, seem to have had a literature. Since they had bards, they had songs. These songs set out all the knowledge they had acquired by their race, and preserved cosmogonic, theological and historical traditions.

Modern critics do not have access to written compositions for study. dating back to the real national era. However, in the intellectual riches belonging to the Romance nations as well as to the a certain corner marked with a very special origin, which we can for the Celts. We also find, among the Irish, the mountain people of the of Scotland and the Bretons of Armorica, productions in prose and verse composed in local dialects.

The attention of scholars has been drawn to these works of popular muse. It sometimes owes it to them to pick up the traces of a few lineaments of the ancient physiognomy of the kymric world. Unfortunately, I repeat, these compositions are far from true antiquity. That's all their enthusiastic admirers, than to carry over a few fragments to the fifth century 1, a very early date to be able to judge what the works were like in pre-Roman times, when the spirit of the race was independent like his politics. What's more, there's a distrust in these works, which he is hardly possible to get rid of, if we want to keep our ears open to the voice of reason. Although their authenticity, as products of the Welsh bards or of the Armorican, Irish or Gaelic sennachies, is indisputable, one is struck by the their extreme resemblance to the Roman and Germanic inspirations of the past centuries to which they belong.

The most superficial comparison makes this truth all too obvious. Gaits of thought, the material forms of poetry, are identical 2. Taste is everything similar for the enigmatic research, for the sententious turn of the story, for the

sibyllian obscurity, for the ternary combination of facts, for the alliteration. To the
In truth, these characteristic markings are due to the very fact that
primordial borrowings from Celtic genius by the emerging Germanic world.
Indeed, there is every reason to believe that, in the moral sphere, the Arian Germans must have
take a great deal from the Kymris, since in terms of ethnic and linguistic facts
tics, they have allowed themselves to be so powerfully modified by them. But, while acknowledging
and even necessary, this starting point, it is no less true that the
that the literary forms and habits that have become commonplace have
following the invasions of the 5th century, to return to the Celtic heritage, and, this
both strongly developed and enriched by contributions from the particular essence of the
conquerors.

The Kymris of the first four centuries of the Church were, as Kymris,
and become very little. Their intellectual life, stripped of its
originality, was, like the blood of most of their nations, extremely altered by
Roman influence. This is not a question for Gaul. The
compositions of ovates had perished, leaving little trace. This was by no means the case
these works as those of the Etruscans, who, despite their unpopularity
to the old Sabines by the alleged barbarity of the language, they did not maintain
their importance and dignity, thanks to their historical value. The genealogist and
the antiquarian were forced to take them into account, translate them and let them in,
albeit transformed, in mainstream literature. Gaul didn't have as many
happiness. Its peoples consented to the almost complete abandonment of a heritage that they
quickly learned to despise, and in all the ways in which they could examine themselves
themselves, they arranged to become as Latin as possible. I want
ideas, perhaps even some of the old songs, translated and disfigured, can be found.

are preserved in the memory of the people. This collection, which has remained Celtic
absolute, has ceased to be so in literary terms, since it has lived only on the condition of
lose its shape.

From Roman times onwards, therefore, the Celtic nations of the
Gaul, Germania, Helvetia and Rhetia, as having become foreign to
the special nature of their ancient inspiration, and limit themselves to no longer recognizing
traditions of fact and certain dispositions of mind which, persisting with the passing
of the Kymris blood that remained in the new ethnic mix, they only kept
power other than to predispose new populations to one day take up
some of the paths once familiar to the special intelligence of the Gallic race.

The Celts of the continent, thus put out of the question long before the coming of the
Germans, it remains to be seen whether those on the islands of Brittany and Ireland have retained
some of the family's intellectual treasure, and what they were able to pass on to
their Armorican colony.

Caesar considered the natives of the big island to be very rude. The Irish
were even more so. In truth, the two territories were considered sacred, and

their shrines were venerated by the Druids. But another thing is the hieratic science, the other secular science. I will indicate below the reasons which lead us to believe that the former has been corrupted and debased by the Bretons for a very long time. Visit

second was obviously little cultivated by them, not because these islanders lived in the woods; not because their cities were only circumvallated of tree branches in the middle of the forest; not because the hardness of their rights or wrongly, to accuse them of anthropophagy; but because the traditions attributed to them contain too small a proportion of original facts.

The predominance of classical ideas is obvious. It is obvious, and it is not Latin costume; it is in the Christian form, in the monastic form, in the German-Roman style of thinking, that it offers to our look 1. no observer in good faith can fail to recognize that the pious cenobites of the 6th century have, if not composed all his works, at least given the tone to their composers, even pagan ones. In all these books, alongside Caesar and his the biblical stories of Magog and the sons of Japhet, the Pharaohs and the land of Egypt; then the reflection of contemporary events: the Saxons, the greatness of Constantinople, the feared power of Attila.

From these remarks I do not draw the conclusion that there are absolutely no truly ancient memory in this literature; but I think that it belongs, totally in form and almost entirely in substance, to the period when the natives were no longer the only inhabitants of their territories, when their race had ceased to be uniquely Celtic, to the one where Christianity and the power Although they still met with great resistance, they were not the only ones.

no less victorious, domineering, and capable of bending intelligence to their views. intimidated by our most heinous enemies.

All these reasons, establishing that the groups speaking, since the Christian era, Celtic dialects, had long since lost all inspiration of their own, support the proposition put forward earlier that, if the Germanic genius was originally enriched by kymeric contributions, it is under its influence, it is with this that he rendered to the Gaelic, Welsh and Breton peoples, which was composed around the 5th century, the literature of these tribes, a literature that from then on can be called modern. It is no longer a source of energy, but a by-product of multiple currents. original. So I won't repeat, as so many philologists do, that the Celtic inhabitants England had, at the dawn of the feudal age, songs and romances purely from their own invention, and which have toured all over Europe; but, all the same on the contrary, I would say that, like the Irish monks, the sculdees have shone with a brilliance of theological science and an energy of proselytism that is quite admirable and foreign to the egotistical and unenthusiastic habits of the Gallic races. their poets, under the same foreign influences, have drawn from the conflict of ideas and habits that resulted, in the treasure trove of traditions so variedly open

in the obscure heritage bequeathed to them by their parents.
their fathers, this series of productions which has, indeed, been successful throughout Europe, but which owed its vast success to the very fact that it did not reflect the trends of the time.
of a special, isolated race: on the contrary, it was both the product of
Celtic, Roman and Germanic thought, and hence its immense popularity.

This view would certainly not be sustainable, and would even be opposed to
all the doctrines of this book, if the purity of race generally attributed to
populations still speaking Celtic was proven. The argument, and this is the only one
is the persistence of the language. We have already seen several
times, and in particular 1 concerning the Basques, how little this way of reasoning
conclusive. The inhabitants of the Pyrenees cannot be regarded as the descendants of a
primitive race, let alone a pure one; the simplest physical and chemical
logic against it. The same reasons make it no less difficult for
the Irish, the Scottish highlanders, the Welsh, the inhabitants of Cornwall
English and Bretons to be regarded as typical, unmixed peoples.
There is no doubt that among them, and especially among the Bretons, one generally encounters
distinctive physiognomies; but nowhere do you catch a glimpse
this general resemblance of features, the prerogative, if not of pure races, at least of
races whose elements have been amalgamated long enough to have become
homogeneous. I'm not going to insist on the very serious differences between the groups.
neo-Celtic languages. The persistence of the language is therefore
not, here more than anywhere else, a sure guarantee of blood purity. This is the result
local circumstances, strongly influenced by geographic location.

What physiology shakes, history overturns. We know in the most
that the expeditions and settlements of the Danes and Norwegians in the

the islands around Great Britain and Ireland began in earnest.
early 1. Dublin has belonged to Danish kings and peoples, and an
writer has firmly established that the chiefs of the Scottish clans
were, in the Middle Ages, of Danish extraction, like their nobles; that their resistance to
the crown was supported by the Danish rulers of Orkney, and their fall,
in the 12th century, was the consequence of that of these dynasts, their parents 2

As a result, Dieffenbach notes the existence of a Scandinavian mixture and
even the Saxon Highlanders. Before him, Murray had recognized
the Danish accent in the Buchanshire dialect, and Pinkerton, analyzing the idioms of
the whole island, had also reported, in a province which usually passes for a
country of Wales, there are so many obvious traces of Celtic influence
saxon, which he calls a saxonised celtic 3.

These are the main reasons why I believe it is not possible to
consider Welsh, Eersersian or Breton works to be reproductions, even in a very limited
the ideas and tastes of the Kyrgyz people in the region.
the European West. To get the right idea on this subject, it seems more accurate to me to

choose a field of abstraction. Let's take Roman and Germanic production as a whole. and summarize everything that historians and polygraphs have told us about transmitted insights and details into the particular genius of the Celts, and we can draw the following conclusions.

The enthusiastic exaltation seen in the East was not the result of the literature of the Galls. Whether in historical works or mythical tales, she loved accuracy, or, in the absence of this quality, those affirmative and precise forms which, imagination, take its place 4. She sought facts more than emotion, not so much by the way it was said, as by the way it was spoken. than by the intrinsic value, either sadness or energy, of what it stated. It was positive, willingly descriptive, in keeping with the intimate alliance which brought it closer to Finnic blood, as can be seen in the Chinese genius, and, because of its inherent lack of warmth and expansion, is often elliptical and concise. This austerity of form, moreover, allowed him a kind of vague, melancholy which is still the charm of popular poetry in our countries.

that it has undergone as its grammatical forms have come closer to those of modern French, see La Villemarqué, *Barzaz Breiz*, t. I, p. LXI.

4 M. de La Villemarqué rightly points out, among the authors of European folk songs,

the habit of establishing as accurately as possible the place and date of the events reported. (*Barzaz Breiz*, t. I, p. XXVI.) The aim of what he calls the nature poet "is always," he says, "to render the reality." (P. XXVIII.)

I hope you'll find this assessment acceptable, if you remember that a literature is always a reflection of the people who produced it, the result of their state of mind. and if we compare the conclusions that emerge from this truth with those of the all the qualities and defects that the content of the previous pages has made of the Celtic nations.

It probably follows that the Kymris could not have been gifted, intellectually, in the manner of the melanized nations of the South. If this condition on their literary productions, it was no less noticeable in the plastic arts. Of all the baggage left behind by the Galls in that their tombs have given back to us, one can admire the variety, the richness good, solid workmanship: there's no need to rave about the form. It is and provides no trace of an amused mind, as in earlier Asia, to give beautiful appearances to the smallest objects or feeling the need to please demanding eyes 1.

It is truly curious that Caesar, who is so complacent about everything what he encountered in the Gauls, and who praises with great impartiality what he merit, is in no way seduced by the artistic value of what he observes. He populous cities, well-designed and well-executed ramparts: he does not mention not once a beautiful temple 2. If he speaks of the sanctuaries he saw in the

This aspect inspires neither praise nor blame, nor any expression of curiosity. He appears that these constructions were, like all the others, appropriate to their purpose, and nothing more. I imagine that those of our modern buildings that are not copied from the Greek, nor Roman, Gothic, Arabic, or any other style, inspire the same indifference to disinterested observers.

In addition to weapons and utensils, a very small number of representations of man or animals. I confess that I don't even know any authentic example.

General taste, it would seem, did not lead manufacturers or artists to this type of kind of work. What little we have of it is so coarse that even the smallest manoeuvre could do the same. The ornamentation of vases, bronze objects and iron, gold or silver ornaments, is likewise devoid of taste, unless it be are copies of Greek or rather Roman works, a peculiarity which indicates, when it occurs, that the object observed belongs to the era of the domination of Caesars, or at least at a time quite close to it. In the and double spirals, or wavy lines, are the most popular designs. extremely common: in fact, it's the most ordinary of subjects.

dolmens were not part of their ordinary cult. Strabo, speaking of the ancient splendor of the Tectosages, recounts that they deposited their treasures in chapels (Greek word) or in ponds. sacred, (Greek words). If the dolmens had been these (Greek word), their shape would have made them too for Posidonius not to have described them. (Strab., IV, 13.)

We have seen that the engravings observed on the most beautiful dolmens of This was the usual form of finnish construction. It would therefore seem that Celts, while retaining their superiority over the country's earlier inhabitants, went on to become have felt poorly endowed enough on the imaginative side not to disdain the lessons of these unfortunate 1. But, as such borrowings are never made that between related nations, finding the mark can serve to point out that in addition to the yellow mixtures, already undergone during the migration across Europe, the Celts contracted many others with the builders of the dolmens in the most, if not all, of the regions where they settled. This conclusion has nothing unexpected for the reader's mind: powerful clues have already pointed it out.

And then there are others, of a higher and more important nature than mere details of artistic education. This is the place to talk about it with a little insistence.

When I said that the aristocratic system was in force among the Galls, I didn't mean that slavery also existed among them.

We can see that their mode of government was complicated enough to merit a serious study. An elective leader, a body of nobility, half priestly, half military.

a middle class, in short the white organization, and, below, a population servile. Except for the brilliant colors, you'd think you were in India.

In the latter country, the slaves in primitive times consisted of black people subjugated by the Arians. In Egypt, the lower castes having also been formed, and almost entirely of Negroes, we have to conclude that they also owed their situation to the conquest or its consequences. In the Chamo-Semitic states, in Tyre, in Carthage. In Greece, the Lacedemonian Helots, the *theōnestes* thessalians and so many other categories of peasants attached to the glebe, were the descendants of the subjugated aborigines. These examples show that the existence of populations even with notable nuances in the treatment inflicted upon them, denotes original differences between national races.

Slavery, like all other human institutions, is based on other principles. conditions than the fact of constraint. This institution is not to be the abuse of a right; an advanced civilization may have reasons philosophical reasons to support the more conclusive ethnic reasons for the it is no less undeniable that in certain periods slavery has had its day. legitimacy, and one would almost be justified in asserting that it results just as much from the consent of the one who suffers it than of the moral and physical predominance of the one who suffers it. which imposes it.

It is incomprehensible that between two men of equal intelligence this pact a single day without a protest, and soon the state of affairs will cease to exist. illogical. But we are perfectly entitled to admit that such relationships are established between the strong and the weak, both fully aware of their mutual position, and to a sincere conviction that his abasement is justifiable by fairness.

Servitude can never be maintained in a society whose diverse elements are somewhat fused. A long time before the amalgam reaches perfection, this situation changes, then abolishes itself. Even less is it possible that half of the of a race says to its other half: "You will serve me," and the other obeys 1.

Examples like these have never been seen before, and what the weight of arms might for a moment, never ratified by the conscience of the oppressed, fragile and would soon be annihilated. Thus, wherever there is slavery, there is duality or plurality of races. There are winners and losers, and oppression is all the more intense that the races are more distinct. The slaves, the vanquished, among the Galls, that were the Finnish. I won't stop to fight the opinion that wants to see in the Celtic slave population from the Iberian tribes proper. Nothing that this Hispanic family ever occupied the provinces to the north. de la Garonne 2. Then the differences were not so great between the Galls and the masters of Spain, that the latter could have been lowered en masse to the role of slaves vis-à-vis of their rulers. When Kymric expeditions penetrated the Peninsula, disrupted all previous relations, resulting in expulsions from the country.

and mixtures; but everything shows that, when the war was over, there was, between the two contending parties, relationships generally based on the recognition of a particular certain equality 3.

It was absolutely the same for other half-white groups, related to the Iberians, and later the Galls. These groups were made up of Slavs who,

that of the Loire River, Liger, simply proves that the Ligurians had adopted the name of the paternal Austro-Celtic tribe, which seemed to them more honourable than that of any other people, Iberian or otherwise.

of origin, from which they could also be descended. The inheritance of this part of their genealogy was composed of less brilliant memories. (Dieffenbach, *Celtica* II, 1st Abth., p. 22.) – See also the same author for the name of the Lloegrwys, whom the Gaelic Triads link to the primitive strain (Ibid., 27– Abth., p. 71 and 130).

3 The Celtiberians, the product of the hymen of the two peoples, perhaps showed themselves to be a little superior.

to the families they came from. I have already pointed out that this was a fairly common occurrence in the

alloys of inferior or secondary species. (See t. I, book I.) Dieffenbach (*Celtica* II, 2nd Abth., p. 47) makes the same observation, specifically with regard to the subject at hand.

in many parts of the Celtic lands, living sporadically side by side with the Kymris. The same reasons that prevented the Iberians of Spain, invaded by the Celts, from being reduced to slavery, ensured that these Wendes, lost far from the bulk of their race, an attitude of independence. In Armorique, they are seen forming a distinct nation, and bearing their national name of Veneti. These Venetians also had in present-day Wales some of their people 1, whose home was Wenedotia or Gwineth. According to them, the Vilaine was called Vindilis. The town of Vannes also keeps a trace of their memory in her name, and what's quite curious is that she's keeps it in the form given by the Finnish to the word Wende: Wane 2.

A Gallic tribe, related to the Venetes, the Osismii, owned a port that they called Vindana 3. Far away again, on the Adriatic and right next to the Celts the Veneti, Heneti or Eneti, whose nationality is a fact of life.

historically recognized, but who, although speaking a particular language, had absolutely the same customs as their neighbors, the Galls. Several other populations Slavs, Celtized in varying proportions, lived in north-eastern Germany and on the Krapacks line, side by side with the Gallic nations.

All of these facts demonstrate that the Slavs of Gaul and Italy, like the Spain's Iberians, maintained a fairly dignified position and were a number with whom they had allied themselves. With no thought of gratuitously disgracing their memory, let us look for the servile race where it could be: we find only the Finnish.

Their immediate contact was bound to exert on their victors, soon to be their parents, a deleterious influence. The evidence is clear.

At the top of the list is the use of human sacrifice, in the form in which it is practised. and with the meaning we gave them. If destructive instinct is the character indelible mark on all humanity, and on everything that lives in nature, is the certainly among the lower varieties of the species. At this As such, the yellow peoples possess it just as well as the blacks. But since the former manifest it through a special apparatus of feelings and actions, in the Galls, affected by Finnic blood, in a way other than that of the in the Semitic nations, imbued with the Melanian essence. In the Celtic cantons, things were as they were on the banks of the Euphrates. Never on altars publicly raised in the middle of cities, in the center of squares flooded with the sunlight, the homicidal rites of the Druidic priesthood were only performed

where modern Greeks use C, Celts, Latins and Slavs use W. Digamma is merged with rough wit; Gothic dialects, and even Sanskrit, replace the W with the H. (Shaffarik, *Slawische Alterthümer*, t. I, p. 160) The Vend root is still found in France in several other place names in the west, such as Vendôme and Vendée. Strabo also names (Greek word) or Vennones above Como, next to the Rhetians, not far, therefore, from the Venetians of the Adriatic (L. IV, 6.) - Dieffenbach, *Celtica* II, 1st Abth, p. 342, 219, 220, 222.

impudently, with a kind of noisy, solemn, delirious rage, happy to do harm. The morose, sorrowful worship of these European priests was not aimed at feeding by the intoxicating spectacle of refined cruelties. It wasn't tastes in the art of torture that had to be applauded. A spirit of dark superstition, lover of taciturn terrors, demanded more dramatic scenes and no less tragic. To this end, an entire people was gathered in the depths thick woods. There, during the night, howling from the unseen struck the frightened ears of the faithful. Then, under the consecrated canopy of foliage that barely let the dubious light of a moon fall on a terrible scene. on a crudely fashioned granite altar, borrowed from ancient rituals. barbarians, the priests would bring the victims to the ground and thrust them silence, the bronze knife in his throat or side. At other times, these priests filled gigantic wicker mannequins with captives and criminals, and would set everything ablaze in one of the clearings of their great forests.

These horrors were accomplished as if secretly; and, while the Chamite came out of his hieratic butcheries drunk on carnage, driven mad by the smell of blood. whose nostrils and brain had just been inflated, the Gall returned from his solemnities religious, worried and dazed with horror. Here's the difference: for one, the ferocity of the Melanian principle; on the other, the cold, sad cruelty of the the yellow element. The Negro destroys because he exalts, and exalts because he destroys. The yellow man kills without emotion and to satisfy a momentary need of his spirit. I have shown, elsewhere, that in China the adoption of certain fierce fashions, come to bury women and slaves with the corpse of a prince, corresponded to

invasions of new yellow peoples into the empire.

Among the Celts, the whole of the cult also bore witness to this influence. It's not that dogmas and certain rites were absolutely stripped of what they owed to the family's primitively noble origins. Mythologists have discovered striking analogies with Hindu ideas, especially with regard to the cosmogonic theories. The priesthood itself, dedicated to contemplation and study, shaped by austerity and fatigue, a stranger to the use of weapons, placed above the rest, if not out of the worldly life, and enjoying the right to guide it, while having the to make light of them, these are all features that are quite reminiscent of the physionomy of purohitas.

But the latter disdained no science and practised every way of to perfect their minds. The degraded druids confined their teachings to and traditional forms. They didn't want to know anything beyond that. to communicate anything, and the dangerous terrors with which they surrounded their sanctuaries, the material perils they accumulated around the forests or moors that were even less daunting than the moral obstacles they had to overcome. to the penetration of their knowledge. Necessities similar to those that degraded the Chamitian priesthood weighed heavily on their genius.

They feared the use of writing. Their entire doctrine was entrusted to memory. Quite different from the purohitas on this crucial point, they feared everything that might have their ideas to be appreciated and judged. They claimed, alone of their nations, to have the eyes open to the things of the future. Forced to recognize the imbecility of the servile masses, and later of the mestizos who surrounded them, they had that this imbecility was spreading to them, because they were mestizos themselves. themselves. Indeed, they had omitted what alone could have maintained their superiority in face of the laity: they had not organized themselves into a caste; they had taken no care to keep their ethnic value pure. After a while, the barbarism, from which they silence, had invaded them, and all the flat and atrocious suggestions of their slaves had penetrated to the heart of their sanctuaries, slipping into them with the blood of their own veins. Nothing more natural.

Like all other great social facts, a people's religion combines according to ethnicity. Catholicism itself condescends to bend, as far as the to the details, instincts, ideas and tastes of the faithful. A church in Westphalia doesn't have the appearance of a Peruvian cathedral; but when it comes to religions as they are derived almost entirely from the instincts of the heathen. instead of dominating this instinct, they obey it unreservedly, reflecting its image with the most scrupulous fidelity. There is no danger, moreover, that these are inspired by the noblest part of the blood. Existing mainly for the to the greatest number, it is to the greatest number that they must speak and please. If it is religion conforms to the general decomposition, and soon makes itself to sanctify all its errors, to reflect all its crimes. Human sacrifice,

as they were agreed by the Druids, provide a further demonstration of the this truth.

Among the Gallic nations of the continent, the most attached to this dreadful rite are were those of Armorique. At the same time, it's one of the regions with the largest more Finnish monuments. The region's moors, riverbanks, forests and numerous swamps, saw the independence of the indigenous people of yellow breed. However, the Norman Isles, Great Britain, Ireland and the surrounding archipelagos, were even more fortunate in this respect 1.

England's inland provinces were inhabited by Celtic peoples inferior in every way to those of Gaul 2, and who later, having referred

They had so much milk, they didn't even know how to make cheese from it. This

Armorica to repopulate its deserted countryside, gave him this singular colony which, in the midst of the modern world~ has preserved the Kymris idiom. Some Bas-Bretons, with their short, stocky stature, large head, face square and serious, generally sad, their eyes often slanted and raised at the angle to the most casual observer, the unmistakable presence of the blood of the finnic in very high doses.

It was these men, so mixed, from both England and Armorica, who were longest attached to the cruel superstitions of their religion. national. Such rites were abandoned and forgotten by the rest of their family, whom they passionately clung to it. The degree of their love for him can be judged by the their concern for the right to break, notions drawn from the moral code honored by their ancient compatriots, the Cimmerians of Tauride.

The Druids had made these Armoricans their favorite place to stay. They were where they maintained their main schools 1.

In accordance with the most obstinate instinct of the white species, they had admitted the of the divine will. This institution, impossi- in the southern regions of Asia, in the face of Melanesian notions, their had been easy to keep in Europe. The yellow hordes, while pushing back their mothers and daughters in a profound state of abjection and servility, employing them even today, to magical works. Extreme nervous irritability of these creatures makes them suitable for these jobs. I've already said that they are, of the three the races that make up humanity, the women most subject to the influences and hysterical illnesses. Hence, in the religious hierarchy of all nations druidesses and prophetesses who, either locked away for ever in a tower or gathered together in congregations on an islet lost in the northern ocean, and whose was deadly to the uninitiated, sometimes dedicated to eternal celibacy, sometimes offered to temporary hymens or fortuitous prostitutions, exerted on the imagination

and dominated them above all through fear,

It was by employing such means that the priests, flattering the yellow rabble of preference to the less degraded classes, maintained their power by relying on instincts whose weaknesses they had cherished and idealized. So there is nothing that popular tradition has linked the memory of the Druids to

detail borrows interest from the same inability reported in several yellow peoples. – See more away.

1 The annual Druidic meetings in the Chartrain region were not intended to address

These were merely temporal matters. (Cæs., de Bello Gall., vi, 13.) – Une The singular opinion of the Druids was that the entire Celtic people were descended from Pluto. This doctrine, reproduced by a mouth and with Roman forms, could well be related to Finnish ideas, and get closer to those that constantly mix this small breed with rocks, caves and mines (Cæsar, de Bello Gall., VI, 18). play on words on the name common to all tribes: gal, which also means darkness, and which, in this sense, is the root of the Teutonic words Hølle and Hell, hell, as well as of the Latin caligo, darkness.

cromlechs and dolmens. Of all things kymric, religion was the one that most intimately involved with the builders of these horrific structures. monuments.

But it wasn't the only one. Primitive coarseness had penetrated from all sides in the Celtic way of life. Like the Iberian, the Etruscan, the Thracian and the Slav, his sensuality, devoid of imagination, commonly led him to gorge himself on meat and fish. spirituous liquors, simply to experience a surge of physical well-being. However, say the documents, this habit had all the more hold on the Gall that it was closer to the lower classes 1. The chiefs only gave themselves over to it half. Among the common people, better assimilated to the slave populations, we often encountered men whom constant drunkenness had led by degrees to a complete idiocy. Even today, the yellow nations are home to the most important the most striking examples of this bestial habit. The Galls obviously had it contracted as a result of their Finnish alliances, since they were all the less submitted that the blood of individuals was more independent of these mixtures 2.

To all these moral and other effects, all that remains is to add the results. produced in the Kymris language by the combination of idiomatic elements proven- of the yellow race. These results are worthy of consideration.

Although the physical conformation of the Galls is very similar to that observed to the Germans, has long retained the mark of the former. of a close alliance with the white species, linguistics has only just arrived to support this truth with his assent 3.

The Celtic dialects were so resistant to being assimilated into the
arianes, that many scholars believed they could even be said to come from a different source.
However, after more meticulous and scrupulous research, we came to the conclusion that
overturn the first ruling, and important conversions have decidedly revised the judge-
ment. It is now recognized and established that Breton, Welsh, Irish Persian, English and French are all
spoken in Ireland.

Gaelic of Scotland, are indeed branches of the great Arian stock, and relatives of the
Sanskrit, Greek and Gothic 4. But how many idioms must

is second to no European language in the abundance of words from the Indo-European stock.
(Ueber die keltischen Sprachen, and Mémoires de l'Académie de Berlin, 1838, p. 189). He

be disfigured for making this demonstration so slow and labo-
laughter! How many heterogeneous elements must have mingled with their own?
to have given them an exterior so different from that of any other language.
of their families! And, indeed, a considerable invasion of foreign words, from
numerous and bizarre mutilations, these are the elements of their originality.

Such is the damage done to blood, beliefs, habits, idioms, etc.
of the Celts, by the slave population they had first subjugated, and who then,
according to custom, penetrated them from all sides and made them share in his degradation. This
population had not remained, and could not remain for long, relegated to its
abjection, far from the bed of her masters. The Celts, through marriages contracted with her,
their own degradation, new series of
abilities, aptitudes, and consequently facts, which in turn have served and will serve to
and spring to the whole history of the world. The antagonisms and mixtures of
these hybrid forces have, depending on the era, favoured social progress or decadence
transitory or definitive. In the same way that in physical nature the greatest
opposites help each other to stand out, in the same way that here the qualities
special yellow and white alloys form a most energetic repellent to
white and black products. Among the latter, under their scepter, at the foot of
their magnificent thrones, everything fires the imagination, the splendour of the arts
poetry's inspirations are multiplied tenfold, showering their creators with sparkling rays.
lants of unparalleled glory. The most foolish, the most cowardly of follies
weaknesses, the most immoral atrocities, receive from this perpetual overexcitation of
head and heart, a shaking, a je ne sais quoi conducive to vertigo. But when
we turn back to the sphere of the white and yellow mixture, our imagination calms down
suddenly. Everything happens against a cold background.

There, we meet only reasonable creatures, or, failing that, reason-
neous. Nowadays, these are only rarely seen, and only as noticeable accidents.
unbounded despotisms which, among the Semites, did not even need to apologize
by genius. Neither the senses nor the mind are surprised by any tendency to the sublime.
Human ambition is always insatiable, but in small ways. What we
to enjoy, to be happy, is reduced to the most immediate proportions.
material. Commerce, industry, the means to enrich oneself in order to increase a

physical well-being based on the probable capacity for consumption. serious business of the white and yellow variety. At various times, the state of war and the ensuing abuse of force, may have disrupted the regular flow of business. transactions and hinder the peaceful development of the happiness of these races utilitarian. This situation has never been accepted by the general consciousness, as to be definitive. All instincts were wounded, and efforts to get rid of them were to bring about change lasted until success was achieved.

adds that Celtic dialects don't have the same grammatical relationships as other dialects. invented any new non-Indo-Germanic forms, nor borrowed anything in this respect from the families of languages foreign to Sanskrit. All their idioms come solely from (Ouvr. cité, p. 195).

Thus, profoundly distinct in nature, the two great crossbred varieties were ahead of destinies that couldn't have been less so. What we call duration active force, intensity of power, reality of action, victory, kingdom, must, necessarily, remain one day to beings who, seeing in a narrower way, touched on the positive and the real; who, wanting only conquests possible and to be led by a down-to-earth calculation, but exact, but precise, but appropriate to the object, could not fail to grasp it, whereas their opponents fed their minds mainly with puffs of exaggeration and nonsense.

If we consult the practical moralists best listened to by both categories, we're struck by how far apart their points of view are. For Asian philosophers, submit to the strongest, don't contradict who can lose you, be content with nothing to safely brave misfortune, that's true wisdom.

Man will live in his head or in his heart, touching the earth like a shadow, will pass through it without attachment, leave it without regret.

Western thinkers give no such lessons to their disciples. They teach are committed to enjoying life as best and longest as possible. Hatred of poverty is the first article of their faith. Work and activity are the second. The dominant maxim is to defy the impulses of the heart and head: to enjoy, the first and last word.

Semitic education turns a beautiful country into a desert whose The sands, encroaching daily on the fertile land, swallow up the future along with the present. Following the other maxim, we cover the ground with ploughs and the sea with ships; then one day, scorning the spirit with its impalpable pleasures, we tend to put paradise here on earth, and ultimately to debase themselves.

Book five

Chapter IV

Italiote aborigines.

[Back to table of contents](#)

The preceding chapters have shown that the fundamental elements of the European population, yellow and white, were combined early on in a single very complex. While it is still possible to indicate the dominant groups, from the Finnish, Thracian, Illyrian, Iberian, Ravenian, Gallic Slavs, it would be completely illusory to claim to be able to specify nuances, find to specify the proportion of mixtures in fragmentary nationalities. All we can say with certainty is that they were already numerous before any historical period, and this indication alone will suffice to establish how natural it is that their linguistic state should confuse the an unmistakable trace of the ethnic anarchy of the blood from which they sprang. This is the which disfigures the dialects of the Galls, and makes Euskara, Illyrian, the little we know Thracian, Etruscan, even Italian dialects, so difficult to classify.

This problematic situation of idioms is all the more pronounced the more you considers more southerly parts of Europe.

The immigrant populations, pushing themselves to this side and soon meeting the sea there and the impossibility of fleeing any further, they retraced their steps, knocking each other over. one on top of the other, torn, enveloped, finally mixed more confusedly than anywhere else, and their languages suffered the same fate.

We've already contemplated this game in continental Greece. But Italy in particular was destined to become the world's great cul-de-sac. Spain never came close. It was in the latter region, there was a whirlwind of peoples, but peoples who in numbers, while in Italy it was mostly gangs of people who from all over the world. From Italy to Spain, but to colonize a few scattered points. From Spain to Italy in as people came from Gaul, Helvetia, and the regions around the Danube, Illyria, as well as from mainland and island Greece. Via the width of the isthmus that holds it to the mainland, as well as the development of the of its eastern and western coasts, Italy seemed to be inviting all kinds of European nations to take refuge in its seductive-looking territories, where the so easy. It seems that no wandering tribe has resisted this call.

When the time given to the obscure domination of families was over the Rasenes appeared, and after them, those other nations who were to to form the first layer of white mestizos, masters of the country from the Alps to the Messina Strait.

They split into several groups with varying numbers of tribes. Tribes, like groups, had distinctive names, and among these names the

first to appear is, absolutely as in primitive Greece, that of the Pelasges 1. Following them, the chroniclers soon bring in other Pelasges from Helladia, so that no place could be better chosen and no occasion more important. to examine in depth those multitudes which, in the eyes of the Greeks and the Romans, represented primitively cultivated societies, travellers and conquerors. of their history.

The name Pelasge has no ethnic meaning. It does not imply necessary identity of origin between the masses to which it is attributed 2. It may be that this identity has existed; in some cases, this is even the plausible opinion, but the Pelasges as a whole, and consequently, the word, as a whole indicating a special nationality, is absolutely worthless 3.

From a certain point of view, however, it acquires relative merit. Just as its aboriginal synonym, it has only ever been applied, by ancient annalists, to white or half-white populations, from Greece or Italy, which we 4 It therefore has at least a geographical significance,

The universe is simply an anonymous regulator, not its creator. This is the Arian naturalism. These Pelasges therefore seem to have been Arian Illyrians, which they were not. other Pelasges. (Herod., II, 52.)

4 Abeken, Mittel-italien vor der Zeit der römischen Herrschaft, p. 18 and 125: "If we "consider

this primitive Greek race that Italy shares with Hellas, it's worth "noting that we recognizes on both points, not only the bases of the two "languages, which are identical, but

which is not unhelpful in clarifying the question of race. But that's where the services end. If it's not a lot, still is it something.

In Greece, the Pelasgic populations played the role of the oppressed, first in front of the Semitic colonizers, then the Arian-Hellenic emigrants. We must not The subjection imposed on these victims had its limits 1. At its widest, it stopped at serfdom. The conquered aborigine became the country's manor. He cultivated the land for his conquerors. worked for their benefit. But, as this situation implies, he remained master of his own business. part of its work and retained sufficient individuality 2. Any subor- given that it was, this attitude was better, in a thousand ways, than annihilation. to which the yellow peoples were reduced everywhere. Then, the Pelasges of the Greece had not been indiscriminately enslaved. We have seen that most Semites, then Hellenic Arians settled on the site of the vinages aborigines, often retained their ancient names, and allied themselves with the conquered a new people. In this way, the Pelasges were not treated into savages. We subordinated them without annihilating them. They were given a rank to the amount and kind of knowledge and wealth they brought to the community.

This dowry was certainly of a coarse nature: the skills and products the background. The poet of these aborigines, who is Hesiod, not as a descendant of their race, but above all because he envisioned and celebrated their work, shows us their strong attachment to rustic jobs. These pastoralists are also to erect great walls, to build burial chambers, to heap up mound of earth of imposing extent 3. Now, all these works, we have already observed in Celtic countries. We recognize them as similar, as far as the to those that covered the soil of France and Germany under the reign of the action of the first white mestizos.

Greek authors analyzed the religious ideas of the aborigines. They spoke of their respect for oak 4, the druidic tree. They showed them believing in the virtues of this woodland patriarch, and seeking in the solitude of the green forests the presence of the Divinity. These are habits, gallic notions. These even Pelasges were still accustomed to listening to the oracles of consecrated women, to prophetesses similar to the Alrunes, who exerted a domination over their spirits

in the oldest architectural remains. – See the same work, p. 82. – O, Muller, die Etrusker, pp. 27 and 56. – Mommsen, Die unter-italischen Dialekte, p. 363. – Strabo, V, 2, 4.

1 See above.

2 See above.

3 We mustn't forget that these constructions are made up of blocks stacked one on top of the other,

from their natural forms, have nothing in common with Arian-Hellenic buildings, where the stones are cut in a regular pattern.

4 Boettiger, Ideen zur Kunstmythologie, t. I, p. 203. This worship continued for a long time among

agricultural populations of Arcadia. – Habitæ Graiis oracula quercus." (Georg., II, 16.)

absolute 1. These soothsayers were the mothers of the sibyls, and, in a lower rank, their descendants included the magicians of Thessaly 2.

Nor should it be forgotten that the theater of the least conform– the nature of the Asiatic spirit remained always fixed in the heart of the northern lands. of Greece. The ogres, the lemurs, the entrance to Tartarus, all this phantasmagogy locked itself away in Epirus and Chaonia, provinces where Semitic blood and where the aborigines maintained their purity the longest.

But if the latter seem, for all these reasons, to have to be counted in the rank of the Celtic nations, there are grounds for making exceptions for other tribes.

Herodotus tells us that several languages were spoken in ancient times. between Cape Malea and Olympus 3. The historian's text, not very precise in this occasion, undoubtedly lends itself to ambiguity. He may have meant that there existed on and Kymric dialects. However, such a

explanation, being only hypothetical, does not inevitably impose itself, and one is authorized to take it in another, no less likely sense.

Religious practices in primitive Greece were characterized by several absolute peculiarities. to kymric habits, for example, the one that existed in Pergamon, in the Samos, Olympia, to build altars with the ashes of the victims mixed with heaps of cremated bones. These monuments sometimes exceeded a height of a hundred feet 4. Neither in Asia, among the Semites, nor in Europe, among the Celts, we have come across any trace of such a custom. On the other hand, we find it among the Slavic nations. There isn't a temple ruin in the world that doesn't show us its pile of consecrated ashes, and often even this pile of ashes, surrounded by a wall and a ditch, forms the whole sanctuary 5. It thus becomes very likely that among the aborigines kymeric peoples, he also mixed with Slavs. These two peoples, so frequently united with each other the other, had thus succeeded the Finns, who had once achieved a greater or lesser on this part of the continent, and had allied themselves with them in measures different 6.

also note the very significant name of the country of Calydon, (Greek word), and of the Calydonians, (Greek word), who inhabit it. The entire myth of Meleager also seems to be part of the tradition aboriginal.

3 See above.

4 Pausanias, in-8°, Lips., 1823, t. II, chap. XIII - "Olympii quidem Jovis ara pari intervallo a

" Pelopis et Junonis æde distat... Congesta illa est e cinere collecta ex adustis victimarum " femoribus. Talis et Pergami ara est, talis Samiæ Junonis, nihilo illa quidem ornatior quam " in Attica quos Rudes appellant focos. Aræ olympicæ una crepido... ambitum peragit " centum et amplius quinque et viginti. "

5 Keferstein, op. cit., t. I, p. 236 ff.

6 The hills of sacrifice, of Slavic creation are found in abundance as far as Servie. M. Troyon

believes it should be dated back to the 5th and 6th centuries A.D. only. In any case, It's a very ancient construction method, very similar to the altars of Olympia and Samos.

I no longer find it impossible that, in the great revolutions brought about by the presence of Semitic settlers and Arian-Titan, then Arian-Hellenic conquerors, aboriginal fugitives of Slavic race may have passed through Asia at different times, and there in Paphlagonia by the wende name of Enetes or Henetes 1. These unfortunate people Pelasges, Slavs, Celts, Illyrians or others, but always white mestizos, attacked by forces that are too great, and yet often strong enough not to accept a absolute slavery, emigrated on all sides, became plunderers in their turn, or, if you will conquerors, and became the terror of the countries to which they brought their bellicose misery.

The Italic land was already populated by their kind, called, like them, Pelasges or aboriginals, who are also known to be the authors of great constructions in rough or imperfectly cut stone, also dedicated to the work of the

prophetesses or sibyls all alike, at last their resemblance to the
blatant in every way, and consequently identified with them by right.

These Italiote aborigines seem to have belonged most generally to the
Celtic family. However, they were not alone, nor were those from Greece.
occupy their provinces. In addition to the Rasenes, whose Slavic character has already been recognized,
other groups of Wendish origin, such as the Venetes 2.

Nor is there any reason to deny Festus the Illyrian origin of the Peligni 3. The
japyges, who arrived around 1186 B.C. and settled in the southeastern kingdom of
Naples, seem to have belonged to the same family. For his part, Mr. W. de Humboldt
also gave too many good reasons for us to deny, after him, that some
Iberian populations have lived and exerted a fairly significant influence on the soil of the

the Etsch, and to the west to the heights between this river and the Bacciglione (O. Muller, die
Etrusker, p. 134).

3 Abeken, op. cit. p 85. – However, Ovid classifies this nation among the Sabine tribes. The two

opinions can be sustained, and the Peligni are, like most Italian nations, merely the
result of numerous mixtures in which Illyrian emigrants, probably Liburnians, will have had their say.
place. To illustrate the extent to which the ethnography of a people is a work in progress
and must tend first and foremost to reconcile rather than reject traditions, even the most
Tacitus says about the Jews, in Book V, Ch. II of the Histories, when he writes
researches their origins. He lists four opinions: the first says they come from Crete, and derives the
name of Judaei from Mount Ida. Those who had given him this advice confused all the inhabitants into
a single race, and their feeling, while correct with regard to the Philistines, was inaccurate with regard
Abrahamides. The second opinion had them come from Egypt, and accused them of descending
lepers expelled from the country they infected with their disease. Leaving aside the trait of hatred
There is nothing but truth in this assertion. However, it does not destroy the value of
third, which makes the Jews a colony of Ethiopians. Only Tacitus seems to understand, by this word,
of the Abyssinians, and we know (see t. I) that, in ancient times, it was applied to men
of Assyria. This truth contributes to the acceptance of the fourth opinion cited by
the Roman historian, who called the Jews Assyrians by origin. They were, no doubt, as Assyrians.
Chaldeans. I only wanted here to give an example of the sustained and scrupulous attention, of the
cautious reserve that must guide elucidations and, above all, ethnological conclusions.

Peninsula 1. As for Aeneas' Trojans, the question is more difficult. It seems more
likely that the Romans' ambition to trace their roots back to this epic tradition
as a result of their relations with the Greek colony of Cumae, which made them feel
beauty.

Right from the start, there was quite a variety of ethnic elements. But, of all the
was undoubtedly that of the Kymris or aborigines, who were recognized
ethnographers, like Cato, to have belonged to a single race.

These aboriginals, when the Greeks wanted to impose a special name and
were first referred to as Ausonians 2.

They were made up of different nations, such as the Ænотrians and the Osques, the Latins, all subdivided into fractions of unequal power. This is how the name the Samnites, the Lucanians, the Apulians, the Calabrians, the Campanians 3.

But, as the Greeks had only established their first relations with Italy the term "Ausonian" was used only to refer to all the masses found in the area. in this part of the country, and its meaning did not extend to the local inhabitants. average.

They became known as Sabellians 4. Further on, towards In the north, there were still the Latins, then the Rasenes and the Umbres 5.

This classification, arbitrary as it may be, has as its first and rather large advantage of considerably restricting the application of the vague title of aborigine. In in all circumstances, you think you know what you've named. So we set aside the peoples already classified, Ausonians, Sabellians, Rasenes, Latins and Umbres, and made a special category of those who remained aborigines only because they had not been contact with them to give them a name. Among them were Æques, the Volscians and some Sabine tribes 6.

The disadvantages of the system were obvious. The Samnites, ranked among the Osques, and the Osques themselves, with all the other tribes mentioned above and then the Mamertins and others, were no strangers to the Sabellians. These groups were of Sabine stock. Consequently, they had a certain affinity with the people of middle Italy, and all of them, significantly, had emigrated, from

Olombri, from ol, height, inhabited the Alps; Isombri, from is, low, the plains of the Po valley; the Vilombri, from bel, the shore, today's Umbria, on the Adriatic.
6 Mommsen, op. cit., p. 324.

the northern part of the Apennine 1 mountains.
leaving aside the Rasenes, and working our way up from the south to the north of the Peninsula, we arrived,
from kinship to kinship, on the border of the Umbres, without having noticed a solution of continuity in the dominant part of this sequence.

For a long time, it was said that the Umbres in the Peninsula only date back to the time of the invasion. of Bellovèse, and that they had replaced a population that did not bear the same name than them. This opinion has now been abandoned 2. The Umbres occupied the Po valley and the southern slopes of the Alps long before the eruption of the Kymris of Gaul. They were linked by race to the nations that have continued to be called aborigines or pelasgic, just like the Osques and Sabellians 3, and even recognized them as the stock from which the Sabines were derived, and, with these last, the Osques.

The Umbres, therefore, being the very root of the Sabins, i.e. the Osques, i.e. of the Ausonians, and thus being germains of the Sabellians 4 and of all populations called by the uncompromising name of aborigines, we would, by this authorized to assert that the entire mass of these aborigines, descended from the north to the south, were of the Umbrian race, with the exception of the Etruscans and Iberians, Venetians and some Illyrians. Having spread throughout the Peninsula the same methods and the same style of architecture, ruled by the same religious doctrine, showing the same agricultural, pastoral and warrior mores, this identification would appear to be quite solidly justified so as not to be called into question 5. It is not enough however: an examination of Italic idioms, as far as can be done, further removes the negative its last resource.

In fact, Mommsen posits that the language of the Aborigines offers a mode of structure before Greek, and it brings together in a single group the Umbrian, Sabellian and Samnite, which he distinguishes from Etruscan, Gallic and Latin. But he adds elsewhere that between these six special families there were numerous dialects which, penetrating each other each other, forming as many links, establishing fusion and bringing together set 6.

more closely related to the Sabellian alphabet than to any other Italian alphabet, i.e. to those of Etruria proper and Campania, and closer to the archaic Greek type. However, it establishes, between all these writing systems, a common character. (Mommsen, *Die nord-etruskischen Alphabete*, p. 222.) It is useful to refer here to what was said above about the Celtic alphabets in general. In a subject so difficult and complicated, the smallest facts are mutually supportive. to rise to the level of proof, and it is essential to be able to rely on the attention of the reader.

5 See the authorities listed by Dieffenbach, *Celtica II*, I re Abth, p. 112 ff.

6 Mommsen, *op. cit.*, p. 364.

By virtue of this principle, he corrects his separatist assertion, and asserts that the Osques spoke a language closely related to Latin 1.

O. Muller notes that this composite language bears a striking resemblance to the umbric, and the learned Danish archaeologist whose judgment I have just invoked gives the true meaning and scope of these relationships, by asserting that 1 umbric is, of all Italic languages, the one that has remained closest to aboriginal sources 2. In other words, Oskorian, like Latin, as offered by most of the world's monuments, is from a time when ethnic mixtures had exerted a great influence and developed considerable corruptions, while, the circumstances the 1'umbrique to receive fewer Greek and Italian elements. the Etruscans, the latter language was closer to its origins and had better its purity. As a result, it deserves to be taken as a prototype, when it the essence of Italian dialects.

We have therefore conquered this crucial point: the aboriginal populations of

Italy, with admitted exceptions, are fundamentally linked to the Umbres; and as for Umbres, they are, as their name suggests, emissions from the strain kymeric, perhaps modified locally by infusion measurement finnique received in their bosom.

It's difficult to ask even 1'umbrique for confirmation of this fact. What remains is too little, and so far, what we have deciphered undoubtedly offers some interesting roots belonging to the group of idioms of the white race, but disfigured by a an influence whose true character has yet to be determined. Address-first to place names, and then to the only Italian language we know fully accessible, is Latin.

As for place names, the etymology of the word Italy is naturally offered by the Celtic talamb, tellus, the earth par excellence, Saturnia tellus, Ænotria tellus 3.

Two Umbrian tribes, the Euganeans and the Taurisques, bear the names purely Celtic 4. The two great mountain ranges that divide and border

relationship with 1'umbrique than osque (p. 322.)

3 Dieffenbach, Celtica II, 1 re Abth., p. 114.

4 Euganean, from aguen, water; these were the people who lived on the shores of lakes Lugano, Como and Garda. The

Taurisques, like Taurini, derive their name from tor, mountain. Niebuhr, to establish a link between the Rhaetians and the Rasenes, suggests that the Euganeans were Etruscans. But it

the Italian soil, the Apennines and the Alps, have names borrowed from the same language 1. The cities of Alba, so numerous in the Peninsula and still of foundation aborigines, take the etymology of their name from Celtic 2. Facts of this kind are abundant. I'll limit myself to pointing out the traces, and I'll prefer to move on to the examination. some kymro-latin roots.

First of all, they belong to this category of expressions the very essence of the vocabulary of all peoples, of expressions which, holding of the habits of a race, are not easily expelled by the influences of other races. these transients. They're names of plants, trees, weapons, I wouldn't be surprised, to see the Celtic dialects and those of the aborigines of Italy have similar roots for all these jobs, since, even if we set Aside from the current issue, it should always be recognized that also from the white stock, they based their later development on a single foundation. But, if the same words appear with the same forms, barely altered in the Celtic and Italiote, it's hard not to confess the evidence of the secondary identity of origin.

First, let's look at the term used to describe the oak tree. It's a worthy subject

attention. Among the Celts of northern Europe and the aborigines of Greece and Italy, this tree played a major role, and the religious importance it was given. As a result, he was closely involved with the innermost ideas of all three groups.

The Breton word is *cheingen*, which, by means of the local permutation of *n* into *r*, becomes *chergen*, from which there is little path to the Latin *quercus*.

The word *guerre* provides an equally striking connection. The French form reproduces almost pure Celtic, *queir*. The Sabin *queir* retains it in its entirety. But, in addition to this. In Celtic, the word has the same meaning as above, as well as that of spear. In Sabin, it is still the same, and hence the name and image of the heroic god *Quirinus*, adored in the guise of a spear among the early Romans, still venerated by the *Faliskes*, who had their own *Pater curis*, and deified at *Tibur*, where *Juno Pronuba* bore the epithet of *Curitis* or *Quiritis* 3.

Arm in Breton, *airm* in Gaelic, is equivalent to the Latin *arma*.

only expresses this idea timidly, as if driven by the need of his cause. (*Röemische Geschichte*, t. I, p. 70).

1 A pen *gwin*, the ridge, the white mountain.

2 Alb or Alp, elevation, mountain, hill; Albany, the mountainous country of Scotland;

Albania, the mountains of Illyria; Albania, part of the Caucasus; Albion, the island of the great cliffs, and the many towns of Alba, set on eminences. In the Narbonnaise, the *Ligures albienses* and the *Albæci*, half-Celtic peoples. Alb also means white and gives the *albus* root. – See *Dieffenbach*, *Celtica* I, p. 18, 13, and *Celtica* II, l re Abth. p. 310, 6.

3 *Bœttiger*, *Ideen zur Kunst-Mythologie*, t. I, p. 20; t. II, p. 227 ff.

Welsh *pill* is the Latin *pilum*, trait 1.

The shield, *scutum*, appears in the Gaelic *sgiath gladius*, the sword, in the Welsh *clddyf* and Gaelic *cledd*; the bow, *arcus*, in Breton *archelte*; the arrow, *sagitta*, in Welsh *saeth*, Gaelic *saighead*; the chariot, *currus*, in *car* Breton and Welsh *carr*.

If I move on to the terms of agriculture and domestic life, I find the house, *casa*, and *erse cas*; *ædes* and the Gaelic *aite*; *cella* and the Welsh *cell*; *sedes* and the Welsh *sedd*. same dialect. I find cattle, *pecus*; and Gaelic *beo*; for cattle by excellence, these are cattle. I find the Old Latin *bus*, *ox*, and *bo*, Gaelic, or *buh*, Breton; *ram*, *aries*, and *reithe*, Gaelic; *ewe*, *ovis*, and the Breton *ovein*, with Welsh *oen*; *horse equus*, and Welsh *echw*; *wool*, *lana*, and Gaelic *olann*, and Welsh *gwlân*; *water*, *aqua*, and Breton *aguen*, and Welsh *aw*; *milk*, *lactum*, and Gaelic *lachd*; *dog*, *canis*, and Welsh *can*; *fish*, *piscis*, and the Welsh *pysg*; *oyster*, *ostrea*, and the Breton *oistr*; *flesh*, *caro*, and the French Gaelic *carn*, which has the *n* of the flexions of *caro*; the verb to immolate, *mactare*, and the

Gaelic mactadh; mouiller, madere, and Welsh madrogi.

The verb to plough, arare, and the Gaelic ra with the two Welsh forms aru and aredig; the field, arvum, with the Gaelic ar and the Welsh arw; wheat, hordeum, and the Welsh arw. eorma; the harvest, seges, and Breton segall; the bean, faba, and Welsh ffa; the vine, vitis, and the Welsh gwydd; oats, avena, and the Breton havre; cheese, caseus, and Gallic caise, with Breton casu; butyrum, butter, and Gaelic butar; candle, candela, and Breton cantol; beech, fagus, and erse feagha, with Breton fao and faouenn; viper, vipera, and Welsh gwiper; snake, serpens, and the Welsh sarff; the walnut, nux, and the Gaelic cnu, a notable example of these monosyllables frequently undergo sound reversals, as they move from one language to another. dialect to another.

Then I list jumbled words like these: the sea, mare, Gaelic muir, Breton and Welsh mor; to use, uti, Gaelic usinnich; man, vir, Welsh gwir ; the year, annus, Gaelic ann; virtue, Gaelic feart, which merges well with the word fortis, courageous 2 the river, amnis, Gaelic amba, amhuin; to return, to say again, Welsh rhetu; the king, rex, Gaelic righ; mensis, the month, Welsh mis; death, morn, Welsh, and mourir, mori, Breton marheuein. I'll finish with penates, which has no etymology.

elsewhere than in Celtic 1: this word is derived simply and completely from the Welsh penaf, meaning high, with the superlative penaeth, very high, highest 2.

These examples could be extended far and wide. The three hundred words alleged by the Cardinal Maï, in Volume V of his collection of classics edited on the manuscripts of the Vatican, would be outdated. But it's enough, I'm confident, to set a course. any indecision 3. You can choose verbs as well as nouns: the results of the examination will be the same, and when such reports are discovered between two languages, as the forms of oration are, on their side, perfectly identical, the trial is judged: the Latins, descendants, in part, of the Umbres, were indeed, as their name indicates, closely related to the Galls, and their ancestors, and therefore the aborigines of Italy, no less than those of Greece, belonged largely to this group of nations.

It is in this way, and only in this way, that this sort of uniform hue, this dull color that also covers, in heroic ages, all that we know and facts and deeds of the mass called pelasgic, as well as of that which bears its true name of kymrique. It has the same coarse, rough appearance a soldier, a ploughman and an ox herder. What! and adornment. We find no fewer than a dozen bracelets and

rings in the costume of the Sabines of early Rome than in that of the Arvernes and Vercingetorix 1's Boïens. Among both peoples, the brave is shown to be us in the same physical and moral aspect, fighting and working, austere and without nothing pompous 2.

However, the works of the Italiote aborigines were considerable. There are is no old ruined town on the Peninsula that hasn't been inhabited for centuries. traces of their hands. For a long time, the Etruscans were even credited with of their works. For example, Pisa 3, Saturnia, Agylla, Alsium, a very ancient-acquired by the Rasenes, had started out as kymric cities, cities that founded by the aborigines. The same was true of Cortona 4.

In another type of construction, it seems certain that the part of the track Appian from Terracine to Fondi was of Kymric origin, and much earlier than the Appian. the Roman layout, making this section part of a general plan 5.

But it was not in the power of the Italian races to maintain their purity in any way. Iberians, Etruscans, Venetians, Illyrians, Celts, engaged in constant warfare, all had to lose or gain ground at any given moment. This was the ordinary state of affairs. This situation was worsened by the social mores that had created, under the name of

to bear permanent proper names, which maintained the genealogical notion of the family. This was probably how it was with the first white inhabitants of Greece, but we can't be sure that it was the case.

has no way of knowing for sure. This custom was retained by the Romans (Niebuhr, *Röem. Geschichte*, t. I, p. 115. – Salverte, *Essai sur l'origine des noms propres d'hommes, de peuples et de lieux*, t. I, p. 187). The author of this book seems to believe that the use of proper names permanent ceased around the 3rd century, only to be resumed around the 10th century. This is, I believe, a

erroneous opinion, and I would tend to think that habit was never completely abandoned in the Celtic strata of the population. There was a Pauline family in Bordeaux in the 4th century. (See Elle Vinet, *l'Antiquité de Bourdeaux et de Bourg, Bourdeaux*, small in-4°, 1554). – Note in that this very convenient and simple habit of preserving indefinitely for descendants the father's name, seems to be part of the instincts of many yellow groups. The Chinese have been practiced from time immemorial, and with such tenacity that some families from their homelands,

who have moved to Armenia and settled there, may well, by changing language, have forgotten their primitive names; but they have taken on local ones and faithfully preserve them in the middle of a population that doesn't. These include Orpélians, Mamigonéans and others. In Japan, the The same custom exists, and even more remarkably, it is immemorial among European Lapps, among the Buryats, Ostiaks and Baschkirs. (Salverte, *op. cit.*, t. I, p. 135, 141 and 144).

3 Two remarkable ruins are Tetrina, the oldest Sabine city, located on a mountain in the north of the country.

above Amiternum. Here we find the remains of gigantic walls whose blocks, extracted from a tuff soft enough, bear the marks of a coarse cut. (Abeken, *Mittel-Italien*, etc., pp. 86 and 140).

4 Abeken, *Mittel-Italien*, etc., p. 125, Cortona presents a remarkable singularity. Like other

cities, including Thebes, it had two legends: one probably Tyrrhenian,

which attributed a Greek eponym to him; then another, more ancient, and, whatever Abeken says, just as important.

which made it the place where this mysterious character was buried.

called the Dwarf, the (foreign alphabet), traveler (Dionys., Halic., I, XXIII Abeken, op. cit. 26.)

5 Abeken, ibidem, p. 141.

a powerful cause of ethnic confusion. On the occasion of a

population, a tribe would dedicate a portion of its land to a particular god.

of his youth, put arms in his hands, and sent him off to make himself a new homeland

at the expense of the neighborhood. The patron god was charged with helping him 1. Hence the conflicts

worsened by the effects and counter-effects of major events.

whose unknown source was hidden far away in the north-east of the continent.

Tumultuous nations of trans-Rhenian Galls, probably driven out by others

disturbed by Slavs harassed by Arians or yellow peoples, the Galls

invasion beyond the river, pushed on their congeners, entered in sharing of

their territories, and, willingly, despite, tumbling with them, reached, arms to the

hand, all the way to the Garonne river, where their vanguard

defeated. Then the latter, unhappy with a domain that had become too small, set about

of the Pyrenees, crossing them along the coast of the Gulf of Corsica.

Gascony, and went to impose on the Iberians a pressure very similar to that with which they had just suffered themselves.

The Iberians, in their turn, shaken off the pressure. After struggling and mixing in

to their conquerors, seeing their country insufficient for its new population, they

not only Iberians, but also Celtiberians, went out through the other

end of the mountains, i.e. by the eastern beaches of the Mediterranean, and,

around 1600 B.C., spread to the maritime parts of the Roussillon region and

of Provence. Penetrating into Italy via the Genoese coast, he showed up in Tuscany,

where they were able to set foot, they taught these vast lands to know

their new names of Ligures and Sicules. Then, confused with aborigines from

various peoples 2, they sowed far and wide an element or rather a combination

ethnic group destined to play a major role in the future. In more ways than one, they

added yet another link to those already existing between Italiotes and

transalpine.

What their presence caused most of all were the terrible concussions from which

all parts of the Peninsula felt the backlash. The Etruscans, repulsed

the Umbrian provinces, underwent mixtures which were probably not

the first. Many Sabellians or Sabins, many Ausonians had the

same fate, and the Ligurian blood itself seeped further everywhere as the mass

of this immigrant nation, established mainly in the countryside of Rome 3, could not

never create a sufficiently large homeland. She did not have the strength to prevail

against all opposition. She was content to live, in the state

floating in the lands where aborigines, like the Etruscans, knew how to maintain themselves so that the Ligurians, intruders and tolerated in more than one place, could only be confused with the plebs 4.

While they endured the consequences of their origins, seeing themselves forced, invaders though they were, to remain as equals, sometimes inferiors. to the nations whose relations they had disrupted, another revolution was taking place, albeit almost silently, at the other end, at the southern tip of the Peninsula. Around the 10th century B.C., Hellenes, already Semitic, began-
ççaient à établir des colonies, et, bien que formant, comparés aux masses ligures ou sicules, a contrast marked by their small number, one saw them deploying on these and aborigines such a superiority in terms of civilization and resources, that the conquest of everything they wanted to take seemed assured in advance.

They spread out at their leisure. They placed cities wherever they pleased. They treated Pelasges italioles and their fathers had treated their parents in the Hellade. They subjugated them or forced them to retreat, when they did not meddle to them, as happened with the Osques. The latter, affected early on by the Hellenic-Semitic alloy, bore witness to this situation in their customs as in their language. Many of their tribes ceased to exist, strictly speaking, aborigines. They offered a spectacle similar to that which was later presented, around the middle of the 2nd century B.C., the people of Provence subjected to the Roman. This is the second formation of the Osques 1.

But most of the Pelasgic nations experienced less happy treatment. Driven out of their territories by Hellenic colonizers, they were left with only the alternative of turning to groups of Sicules, established a little further north in the Latium 2, and they mingled with them. The alliance, thus concluded, was strengthened against 3 new victims of the Greek colonists. In the end, this confused mass, tossed about and pressed on all sides by rival gatherings, and above all by Sabins, who remained more Kymris than the others and, consequently, superior in merit. warrior to the already Semitic Osques, as to the half-Iberian Siculi, as to the Half-Finnish Rasen, this confused mass, I say, retreated foot by foot, and, a thousand years before the Christian era, sought refuge in Sicily.

Here's what we know, what we can see of the oldest acts of the population of Italy, a population that generally escapes the accusation of barbarism, but which, like the Celts of the north, limited its social science to the search for material utility. Many wars divided it, yet agriculture flourished. At home, her fields were cultivated and productive. Despite the difficulty of passing mountains and forests, to cross the rivers, his trade sought out the northernmost peoples of the continent. Many pieces of succin, preserved raw or cut into necklaces, are frequently found in its tombs 4, and the identity, already mentioned, of certain Rasen coins with

of Gaul's coinage, irresistibly demonstrates the existence of regular

between the two groups 1.

In those remote times, the still recent ethnic memories of the Euro-races their ignorance of the countries of the South, the similarity of their needs and their tastes, were bound to bring them closer together 2. From the Baltic to the Sicily 3, a civilization existed, incomplete but real and everywhere the same, except for some nuances corresponding to the ethnic nuances derived from hymens, sporadic-between groups of white and yellow branches.

The Asiatic Tyrrhenians came to disrupt this lacklustre organization, and to help the settlers of Magna Graecia in the task of rallying Europe to the civilization they had adopted by the peoples of the eastern Mediterranean⁴.

complete falsity of the opinions expressed and received to date on the "comparison of ancient peoples from southern Europe (Greeks and Romans) with "those from the north, mainly from the shores of the Vistula and the Baltic, a comparison "which seemed to convince the latter of savagery, of rudeness and misery, and to make "any idea of commercial relations between the two countries inadmissible".

groups." (Schaffarik, *Slawische Alterthümer*, t. I, p. 107, note 1.) - Here, on the same subject, is a Niebuhr's verdict: "The aborigines are depicted by Sallustus and Virgil as savages.

who "lived in bands, without laws, without agriculture, feeding on the products of hunting" and wild fruit. This way of speaking seems to be pure speculation "intended to show the man's gradual development, from bestial rudeness" to a state of complete culture.

It's the idea that, over the last half-century, we've "rehashed to the point of disgust, under the guise of pretext of philosophical history. "We haven't even forgotten the alleged misery that reduces men to the "level of animals. This method has made a fortune, especially in abroad (Niebuhr means "in France"). She draws on a myriad of travellers' accounts carefully collected" by these so-called philosophers. But they didn't take into account that there are no not a single "example of a truly savage people who passed freely to civilization, and that, where social culture has been imposed from outside, it has resulted in the "disappearance of the social culture".

oppressed group, as we recently saw with the Natticks, the "Guaranis, the tribes of the New California, and the Hottentots of the Missions. Each "human race has received from God character, the direction it should follow and its "special imprint. Likewise, the company exists before isolated man, as "Aristotle wisely put it: the whole is prior to the part, and the part is prior to the whole".

the authors of the "successive development of humanity" system fail to see that man bestial is only a "degenerate creature or originally a half-man." (*Rœm. Geschichte*, t. I, p. 121.)

⁴ Greek medals from the earliest times, as well as some statues which are

that have come down to us, a very strange type that is completely different from the Hellenic physiognomy.

that can only be attributed to the ancient Pelasges. The nose is long, straight and pointed, curved inwards,

in the middle, so that the tip rises slightly. The cheekbones are slightly protruding.

eyes show a slight tendency to obliquity; the mouth is large, and affects a kind of smile singular, one might say ruthless. The head is oblong, the forehead low and rather receding. exclude a certain fullness of the temples. There's no doubt that this guy is pelasgic. Its center seems to have been in Samothrace and surrounding countries, in Thasos, Lete, Orreskia, Selybria. The medals from Thasos offer a representation of a phallic scene that alludes to the to some tradition of abduction and violence similar to that of the Pelasges. Tyrrhenians, driven out of Attica, were guilty of attacking the Hellenic women of Athens at the time. mid-12th century B.C. It can be seen on old coins from the town of Minerve,

END OF FOOTNOTE

on those of Aegina, Arcadia, Argos, Potidea and Pharsalus; then, in Asia, on those of Gergitus, of Mysia, Harpagia and Lampsaka; in Italy, on those of Velia; in Sicily, on those of Syracuse; perhaps even, in Spain, on a silver medal from Obulco. All these countries, with the exception of have historically been occupied by either aboriginal or immigrant populations, belonging to the Pelasgic groups, and all the medals discussed here, which stand out, in the most striking way, the most impossible to ignore, with the Hellenic character, which have nothing in common with its regularity and beauty, and all belong to the earliest period. Some sculptures in Sicily, remarkable for their ugliness, can be related to this; but what is not leaves no doubt as to this correlation, the statues on the pediment at Aegina and a few anterior roman italian figures. - Cabinet of His Excellency General Baron de Prokesch-Osten.

Book five

Chapter V

The Tyrrhenian Etruscans.
- Etruscan Rome.

Back to table of contents

At first glance, it seems unnatural that the positive memories in Etruria are only the beginning of the 10th century BC. It's an antiquity in mediocre sum.

There are two possible explanations for this peculiarity. The first is point, the arrival of the white nations in the western part of the world is after their appearance in the south. Then the mixing of whites with blacks gave rise, first of all, to the civilization we might call apparent and visible, while the union of the whites with the Finns created only a mode of cultivation latent, hidden, utilitarian. For a long time, appearances were mistaken for reality. to recognise social perfection only where the outward forms of the his presence than a more ornate nature and way of being. in the way it happens. But, as it is impossible to deny that the Iberians and Celts had the right to call themselves regularly constituted societies.

and, with them, the whole of primitive Europe in the west and north.
north, a rightful place in the hierarchy of cultivated peoples.

However, I am far from treating with indifference what I call here a question of form, and, just as I will never take the industrialist as the type of social man

or the most skilful merchant in his field, and that I will always put at the-
above them, but certainly at an incomparable height, either the priest or the warrior,
the artist, the administrator, or what we call today the man of the world, and which we
called an honest man in the time of Louis XIV.

always, in the order of elite men, Saint Bernard to Papin or Watt, Bossuet to
Jacques Cœur, Louvois, Turenne, l'Arioste or Corneille in every illustration
I don't call an active civilization, a first-rate civilization, that which
is content to vegetate obscurely, giving its followers nothing but satisfaction.
incomplete and overly humble, confining their desires to a single
bounded sphere, and turning in this spiral of limited improvements whose
China has reached the summit. However, as long as a group of peoples is reduced to a small
the yellow element combined with white, it only acquires the qualities, qualities and
abilities, the aptitudes, whether mixed or new, that this hymen procreates, nothing that
draws her into the necessary current of the feminine element, and makes her seek the
divination of what is transcendently useful in cultivating the pleasures that
pure imagination spreads over a society.

If, therefore, the Western peoples had had to remain limited to the combination of their
first ethnic principles, it's more than likely that by dint of their efforts they would have
eventually reach a state comparable to that of the Celestial Empire, without however finding
the same calm. There were already too many diverse tributaries in their essence, and above all too many
white contributions. For this reason, the reasoned despotism of the Son of Heaven would not be
never established. Military passions would, at any given moment, have upset this
a society doomed to mediocre culture and long, pointless conflicts.

But the invasions from the South brought to the European nations what they needed to survive.
lacked. Without yet destroying their originality, this happy interference ignited the soul.
which made them walk, and the torch which, by illuminating them, led them to associate their
existence to the rest of the world.

Two hundred and fifty years before the foundation of Rome 1, Pelasgic bands
penetrated into Italy by sea, and having founded, in the midst of the
conquered and subdued, the city of Tarquinii, made it the center of their puis-
sance. From there they spread out, one by one, over a very large part of the region.
Peninsula.

These civilizers, more specifically known as Tyrrhenians or Tyrsenians,
came from the Ionian coast, where they had learned a great deal from the Lydians,
with whom they had allied themselves 2. They appeared to the Rasenes covered in armour
the sound of trumpets, with flutes to brighten their battles.

resemble the Celts and Greeks, and this resemblance is all the more striking as we see mingled with them the ancient Rasenes with their Finnish half-breed statures and faces. (Abeken, *ouvr.* cited, tabl. IX and X.) In n° 7 of tabl. VII we can see the fusion of the two types.

banquets, importing a form and elements of society unknown anywhere else. than in Asia and Greece, where Semites had introduced similar ones.

Instead of imitating the powerful yet crude constructions of the italotes, the newcomers were more skilful because they were half-breeds of more advanced nations. their subjects to build on the heights, on the mountain ridges, cities fortified with a brand new art, impregnable refuges, redoubled areas—dominion over the surrounding regions 1. The first in the West, they used the lead ruler to carve out blocks of stone which..., interlocking with each other through deftly recessed and protruding corners 2, formed thick walls of a solidity we can still judge, since, in more than one place, they have survived all 3.

Having thus created gigantic fortifications, formidable to their subjects as much as to rival peoples 4, the Tyrrhenians adorned their cities with temples, palaces and palaces, and their palaces and temples of statues and terracotta vessels, in this which we call the ancient Greek style, and which was none other than that of the Asian coast 5. It is that a Pelasgic group was in a position, through its alliances with the blood the Rasènes what they lacked, not to become a nation, but to show it and reveal it to everything in the world that held the same rank.

It is probable that the number of Tyrrhenians was small in comparison of the Rasenes. These conquerors thus succeeded in giving the company, for the greater of the latter, its outward forms; however, they did not succeed in training the to complete assimilation with Hellenism. In fact, they only possessed themselves only in rather small doses, not being Hellenes, but only Kymris, Slavs or Greek Illyrians. Then they easily accommodated sharing essential ideas that the Semitic part of their blood had not destroyed in the continuity of the utilitarian spirit in the Etruscan race. the predominance of ancient worship and beliefs over imported mythology; hence, in a word, the persistence of Slavic aptitudes. The bulk of the nation remained as it was before the conquest. As, however, the victors were found, despite their subsequent concessions and mixing with the population, with a special stamp due to their half-Asian origins, the fusion was never

and to keep the ancient city in check. Thus Fidenæ and Veies had citadels placed (Abeken, *op. cit.*, p. 152).

5 O. Muller, t. II, p. 247.

and many a tug-of-war paved the way for revolutions and riots. ments.

The Tyrrhenians, whom I'll also call, after their titles, the *lars* 1 the *lucumons*, nobles, for, having lost the use of their primitive language, replaced by the idiom of their subjects, and having intermarried enough with the latter, they soon no longer constituted a nation apart, the nobles, I would say, had retained a taste for Greek ideas, and, as Tarquinii remained their city of choice 2. This city provided a link for constant communication with the Hellenic nations 3. the seat of natural culture in Etruria, and the fulcrum for the development aristocracy and its power 4.

As long as the Rasenes had been left to their own instincts alone, they had for the other Italian nations, rivals to be particularly feared. busy with their agricultural and industrial work, they loved peace and quiet. sought to maintain it with their neighbors. But, when a nobility of essence at their head, distributed weapons and built noble houses for them. fortresses, the Rasenes were also forced to seek glory and adventure: they threw themselves into a life of conquest.

Italy had by no means become a tranquil region. In the middle of the incessant agitation of the aboriginal Italiotes, Illyrians, Ligurians Sicules, in the midst of tribal displacements caused by invading colonies of Magna Graecia, the Etruscans took on a key role. They took advantage They were able to use all the tears to expand at their convenience. They expanded to at the expense of the Umbres throughout the Po valley 5. Preserving what had already been produced

and served as its port. (Abeken, op. cit., p. 36.) Long after the fall of Etruria as an independent nation, Tarquinii was still valuable enough to provide the (Liv., XXVIII, 45).

3 These relationships were intimate, and Livy was able to put forward the idea that the House of Tarquin had

a Hellenic origin. According to the historian, this very king had consulted the oracle at Delphi. – Abeken reports numerous traces of Assyrian influence in the vases murals and tomb ornaments at a time when this influence could not be ignored. through the Hellenes. (Abeken, op. cit., p. 274.) – I am not referring to the many Egyptian items found in Etruscan hypogeums; they are the result of all belong to the Roman period, along with the monuments that contain them. (Ibidem, p. 268. – Dennis, *die Stædte und Begräbnisse Etruriens*, t. I, p. XLII).

4 The Etruscan Annals, from which the Roman Verrius Flaccus drew the material for his *Libri rerum*

memoria dignarum, asserted that the hero Tarchon had founded Tarquinii, then the twelve cities Etruscans of the flat country, and moreover, the entire *nomen etruscum* Tarquinii was therefore the historic and

illustrious *par excellence*, in the eyes of the Tyrrhenian family. (Abeken, op. cit., p. 20.)

5 O. Muller, *die Etrusker*, p. 116.

industry of this people in the three hundred cities that history attributes to them 1, they increased their own wealth and importance. Then 2, from the north turning their to the south and drove the nations, or rather fragments of nations, back into the mountains. refractory nations, they spread as far as Campania 3, taking as their limit the lower course of the Tiber. Thus they touched both seas 4. The state the most powerful on the Peninsula, and even one of the most respected. tables of the then civilized world. He did not confine himself to continental acquisitions: he seized several islands and established colonies on the Spanish coast 5. Power of the Phoenicians and the Greeks, covering the seas with ships that are both traders and pirates 6.

With such vast advances, the Etruscans, already of mixed race and strongly mixed, either the lower classes, or decompose the blood of the lower classes. nobility, had not avoided more numerous mixtures. Subjected to the fate of dominating nations, they had, with each of their conquests, annexed to their the mass of tamed populations, and the Umbres, the Sabins, the Iberians, Siculae, and probably many Greeks as well, had come to mix in the national variety, incessantly modifying both its inclinations and its nature.

Contrary to what usually happens, the alterations undergone by the Etruscan species were, in general, likely to improve it. On the one hand, Italian kymric blood, by becoming elements, raising their energy; on the other, the Ariane essence brought by the Greeks, gave the whole a sense of movement and ardor, too weak to throw him into the Hellenic or Asian frenzies, but sufficient to correct a little what was too absolutely wrong with Western alloys. utilitarian. Unfortunately, these transformations took place mainly in the lower classes. whose value was thus brought closer to that of medium- and low-income families. nobles, and this was no way to keep the political balance intact and the power unchallenged aristocracy.

Then, this great bigarrangement of ethnic elements created too many mixtures and small, separate groups. Antagonisms arose in the bosom of the of the population, almost as in Greece, and the Etruscan empire was never able to achieve to unity. Powerful for conquest, endowed with military institutions so perfect that the later, the Romans had nothing better to do than copy them, both in terms of the organization of legions and their weaponry, the Etruscans never knew how to concentrate their government 1. They have always remained so, in times of crisis, to the Celtic resource of the embratur, the imperator, who guided their confederate troops with absolute but temporary power. Apart from that, they only achieved confederations of major cities, drawing lesser cities into their orbit. their will. Each political center was home to a few major races, mistresses of pontificates, interpreters of laws, directors of sovereign councils, commander at war, with the public treasury at his disposal. When one of these families was acquiring a decisive dominance over its rivals, there was, as it were, royalty, but always tainted by that original vice, that implacable fragility, which was the first punishment for tyranny in Greece. For a long time, it's true,

the predominance that all Etruscan cities agreed to leave to Tarquinii seemed to correct what was wrong with this federative constitution. But a salutary deference is never eternal – subject to a thousand accidents, it perishes when first shock. Peoples retain their respect for a dynasty for longer a man, for a name than for a wall. As you can see Tyrrhenians had implanted in Italy some of the vices inherent in government. of the Semitic world. Nevertheless, as they did not influence to completely model the minds of their populations on this type of dangerous, they couldn't destroy a Finnish skill that I've already had occasion to the Etruscans had a very high regard for chiefs and magistrates. respect completely unlimited 2.

Neither the Arians nor the Semites ever had anything like this. In earlier Asia, power was excessively venerated and idolized, so to speak; we're ready to put up with all its whims as if they were legitimate calamities. Let the master is called king or fatherland, we adore him to the point of insanity. It's because we dread the possibility of constraint, and prostrate ourselves before the abstract principle of absolute sovereignty. As for the person vested with the power and prerogatives of the In principle, it is ignored. It's a notion common to servile nations and to consider magistrates as mere agents of authority. which, from the day when, by regular cessation or violent dispossession, it is thrown out of his office, is no more respectable than the last of men, and has no more rights to deference. From this sentiment springs the oriental proverb that grants all deference. to the living sultan, nothing to the dead one, and still this axiom, dear to the revolutionaries which claims to honor the magistrate by covering the man with loud insults and open outrages.

The Etruscan notion, quite different, would have severely repressed Aristophanes attacks on Cleon, head of state, or Lamachus, army general. She considered the very person of the representative of the law to be so sacred that the the august character of public functions could not be separated from them, could not be distracted. I insist on this point, because this veneration was the source of the virtue that more the Romans were rightly admired.

In this system, power is accepted as inherently beneficial and venerable, that it imposes a kind of indelible character on those who exercise it or have exercised it. We do not believe that the agent of sovereign power will ever again become the equal of the vulgar. Because he took part in the government of the people, he remains forever in- above them. To recognize such a principle is to place the State in a sphere of eternal sovereignty. admiration, give incomparable reward to the services rendered, and by propose the example to the noblest emulations. So we never accept that it is to open the judge's robe, even respectfully, to rub mud into his heart. of the wearer, and an impenetrable barrier is erected against the outbursts of this so-called freedom, eager to dishonour whoever is in charge, in order to take a step to dishonor the command itself.

The Etruscan nation, rich in agriculture and industry, enlarged by its conquests, based on two seas, trading, maritime 1, receiving, by Tarquinii and by the southern borders, all the intellectual advantages that its ethnic constitution allowed him to borrow from the Hellenic race, exploiting the wealth that he his useful work and territorial power, to the benefit of the pleasure arts, although, to a degree of imitation 2, indulged in great luxury, a lively drive to sensuality to pleasures of all kinds, the Etruscan nation did honour to Italy, and seemed to have nothing to fear for the perpetuity of his power but the lack of a federative constitution and the pressure of the great masses of peoples whose energy could one day strike terrible blows in the north.

If this last peril had existed on its own, it would probably have been fought with advantage, and that after a few vigorously thwarted attempts at invasion, the Celts from Gaul would have been forced to bow to the ascendancy of a more intelligent people.

Taken en masse, the Etruscan variety certainly formed a nation superior to Kymris, since the yellow element was ennobled by the presence of alloys, otherwise always better in fact, at least more advanced in culture. The Celts would therefore their numbers. The Etruscans, already on their way to conquering Peninsula, had enough strength to resist, and would have easily reembarked. the attackers in the Alps. We would then have seen the fulfilment, much sooner, of that

Geschichte, t. I, p. 88.

that the Romans followed. All the Italic nations, enlisted under the eagles centuries before Caesar, the Etruscans had crossed the border of the mountains. similar to the one that actually took place, as the ethnic elements were would have been the same, would only have brought forward the time of conquest and colonization of the Gauls. But this glory was not reserved for a people who were to from its own bosom a fertile germ whose energy soon brought him the dead.

The Etruscans, full of a sense of their own strength, wanted to continue their progress. Glimpsing from the south the glittering hotbeds of light that the Greek colonization in so many magnificent cities, it was there that the confederations Tyrrhenians were especially keen to expand. This gave them the advantage of being in a position in a more direct relationship with the nearest civilization than by sea. The Lucumons had already turned their attention to Campania. There they had penetrated quite far to the east. In the west, they had stopped at the Tiber.

From now on, they wanted to cross this river, if only to get closer to the people who live there. of the Strait, where Cumae attracted them as much as Vulturnum.

This was no easy undertaking. The left bank was bordered by the territory of the Latins, people of the Sabine confederation. These men had proved themselves capable of resisting too vigorously to be dispossessed by force.

open. Before engaging in hopeless hostilities, it was preferable to make use of these half-peaceful means familiar to all civilized peoples eager to do good of others 1.

Two Latin adventurers, bastards, it was said, of a tribal chief's daughter, were the instruments of Ravenian politics. Romulus and Remus were their names, accompanied by Etruscan advisors and a troop of Etruscan colonists, settled in three obscure villages on the left bank of the Tiber 2, not by the sea, we didn't want to build a harbour; not on the course of the river, there was no thought of creating a trading place that would bring together more the interests of both the northern and southern parts of central Italy, but indifferently on the point that could be grasped, given that the result, for the promoters of this the river to their settlements. They relied circumstances to develop this initial advantage 3.

In all likelihood, the twins were stationed on the Aventine, next to a village populated by Latins, *prisci Latini*, which formerly occupied the Janiculum. (Abeken, *Mittel-Italien vor der Zeit der römischen Herrsch*, p. 70). – Another Latin settlement crowned the summit of the Palatine – Etruscans later took possession of *mons Caelius*. Ibidem. – Tac, *Ann.* IV, 65).

3 Denys d'Halicarnassus notes that several historians have called Rome a Tyrrhenian city. These

historians were perfectly right to do so, and they were expressing an indisputable truth. (words Greeks). (I, XXIX.)

As three hamlets destined to become a town had to be enlarged, the two from all over the world. They were all too happy and most of them, wandering Sabines or Siculi, formed the bulk of the population. new citizens.

But it would not have been in line with the views of the company's directors to let foreign races to seize the bridgehead they were throwing into Latium. We gave this agglomeration of vagabonds an Etruscan nobility. We recognizes its presence in the significant names of the Ramnes, Luceres and Tities 1. local government bore the same imprint 2. It was severely aristocratic, and the religious or, to put it more accurately, pontifical element was strictly united with the military command, as required by the Semitic notions of Tyrrhenians, so different in this respect from Gallic ideas. Finally, the judiciary, confused with the other two, was also placed in the hands of the patriciate, so that that, according to the plan of the organizers, it remained at the disposal of the kings, except for the bits and pieces of despotism, gleaned from moments of crisis, that administrative action 3.

If government was instituted in every Etruscan country, the outward form of the civilization, and even the appearance of the new city, were no less so 4. built, under the name of Capitol, a stone citadel in the Tyrrhenian style. built sewers and public utility monuments, such as the Latin populations didn't know 5. For the imported gods, temples were erected, adorned with

vases and terracotta statues made at Fregellæ 6. Magistracies were created wore the same insignia as those of Tarquinii, Falerii and Volterra. They lent the arms, eagles and military titles 7 to the fledgling city.

city. We took them as we found them, or better, as they were imposed from outside. (Ibidem., p. 213 and 220.)

4 Liv., I: "Me haud pœnitent eorum, sententiæ quibus et apparitores et hoc genus ab Etruscis

" finitimis unde sella curilis unde rosa prætexta sumpta est, numerum quoque ipsum " ductum est : et ira habuisse Etruscis quod, ex duodecim populis communiter creato " rege, singulos singuli populi lectores dederint. "

5 O. Muller, *die Etrusker*, p. 120.

6 O. Muller, *die Etrusker*, p. 247. – See the statue of Turanius de Fregellæ, representing a

Jupiter, as stated by Bœttiger, *Ideen zur Kunstmythologie* (t. II, p. 193.)

7 The triumphal tunic, the dictator's ivory staff topped with an eagle, the

equestrian games, etc., etc. (O. Muller, *ouvr. cité*, p. 121.) – until the expulsion of the kings, the system and Etruria, was absolutely the same, both in detail and overall. (Ibidem, p. 391.)

cult 1, and, in a word, Rome only distinguished itself from purely Rhaean settlements by by this intimate fact, very important indeed, that the bulk of its population, otherwise compound, was much more vigorous and turbulent 2.

The plebeians there bore no resemblance to the peaceful, limp mass of the past. by the Tyrrhenians, without which the colonizers, happier, would have obtained of their clever combinations the results they promised themselves. There was a element too much in this plebeian population, which had been so mixed, perhaps be with the intention of making it weak by the lack of homogeneity. If this calculation the method of recruitment adopted for her, it can be said that the precautions of Etruscan policy went completely against their hope of securing easier domination. This was precisely what instilled in the young establishment of the first instincts for emancipation, the first seeds and motives for future greatness, and this by a route so peculiar, so bizarre, that a similar fact would not has never happened twice in history.

In the midst of the competition of people without confession, of all tribes, called to become the the town's inhabitants, were the Sicules. This mixed-race, wandering nation representatives everywhere. Many of Etruria's cities were dominated by them. in their plebs; whole parts of Latium were covered in them; the Sabine country in contained multitudes. These people were, in a way, the common thread that brought a more or less Semitic Hellenic element to the new foundation. This It was they who, by mixing their idiom with Sabin, created Latin proper, began to give it a strong Greek flavour, thus creating the greatest obstacle to the Etruscan language ever crossed the Tiber 3. The new dialect–

te, weighing down the invading idiom like a dike, was always considered by Roman grammarians as a type of which Oscan and Sabine, altered from their had become varieties, but who held himself in a disdainful attitude the language of the Lucumons as a barbaric idiom. Thus the Siculi, in as plebeian inhabitants of Rome, were above all the adversaries of the genius of the

Hæc genus acre virum : Marsos, pubemque Sabellam,
Adsuetumque malo Ligurem, Volcosque verutos
Extulit.

3 O. Muller, die Etrusker, p. 66 – It is indeed remarkable that the Etruscan language, which has always remained

the Romans, and even in the time of the emperors, a kind of sacred language, could never be spread among them. However, until around the time of Julius, the patricians learned it and used it to their advantage.

as an instrument of civilization. Later, it was abandoned to the augurs. À
At no point did she become popular.

founders, as the importation of their language was to be the greatest impediment to the adoption of shaving moss.

There's no need to point out that this is just one example of how the organic, instinctive antagonism between the Siculi and Etruscans, and by no means from a open and material struggle. Certainly the latter would have had no chance of success. success. It was Etruria herself who, in spite of herself, took it upon herself to throw Rome into the sea. in the path of political unrest.

The little colony was, from its very first day, the object of the open hatred of the peoples of Latium. Although the appeal of the various advantages it had to offer Etruscan construction, its Etruscan organization and the civilization of its patriciate the Crustumini, the Antemnati, the Antemnati, the Antemnati, the Antemnati and the Antemnati. Cæninenses 1, and, a little later, the Albans, to merge with its inhabitants, the real owners of the Sabine soil took a very dim view of her. They blamed her founders to be people of nothing, to represent no nationality, and to have other right to the homeland they had made for themselves than theft and usurpation. Thus severely Rome was kept out of the confederation of which Amiternum was the city. and exposed on the left bank of the Tiber, where it was isolated from attacks that she probably wouldn't have had the strength to repel, had she found without support.

In the interests of its own salvation, it attached itself with all its might to the confederation. of which it was an offshoot, and when civil discord broke out in the Middle Ages, the within this body politic, Rome could not think of remaining neutral: it had to take action. party to keep active friends in the midst of his perils.

Etruria was in that political phase when the civilizing races of a nation

by mixing with the vanquished, and the vanquished relieved of some of their burden. by these same mixtures. What helped to hasten the onset of this crisis was the presence of too many more or less Hellenized Kymric elements, and perfectly suited to challenge the supremacy of the bastard descendants of the Tyrrhenian race. As a result, in the cities of the Rasenes, there developed liberal movement, which declared war on aristocratic institutions replacing the prerogatives of birth with those of bravery and merit.

It is a constant feature of all social decomposition that it begins with the negation of the supremacy of birth. Only the program of sedition varies according to the degree of civilization of the insurgent races. Among the Greeks, it was the wealthy who replaced the nobles; among the Etruscans, it was the brave, i.e. the more daring. The raseno-tyrrhenian half-breeds, mixed with the plebs, umbra and sabin subjects, Samnites, Siculi, declared themselves candidates to share sovereign authority. The revolutionary doctrines gained their most numerous supporters in the towns of the interior, where former conquerors abounded. Volsinii seems to have been the main point

rallying point for innovators 1, while the center of aristocratic resistance settled in Tarquinii, where Tyrrhenian blood had retained some strength by keeping more homogeneity. The country was divided between the two parties. It is even likely that each city had both a majority and a minority in the service of one and the other. the other. What occupied the whole nomen etruscum had its natural repercussion in the transtiberian colony, and Rome, obeying the reasons I have deduced above, took fact and cause in movement.

It's easy to see what kind of idea she was going for. The character of her the population's liberal sympathies. His Etruscan senate, moreover of Sabines, was not in a position to contain the general opinion in the camp of Tarquinii 2. The ambitious, fiery spirit of the Siculi, Quirites and Albanians here spoke too loudly. The majority voted in favor of the innovators, and King Servius Tullius tried to bring about the revolution by steering Rome towards the rule of the anti-aristocratic doctrines.

The Servian constitution gave satisfaction to the popular element, calling for a political role anything that could bear arms 3. It is true that we asked the member of the exercitus urbanus some conditions of fortune, but not such as that they constituted a Greek-style timocracy. It was rather a cens in the kind that, in the Middle Ages, was required of the burghers of several communes.

In the latter example, the aim was not to create guarantees for the citizen of power or influence, but only of political morality. Among plebeians of Roma-Quirium, it was even less: they only wanted to obtain warriors who were in a position to arm themselves properly and be self-sufficient during a campaign.

This organization, supported by general sympathy, could however only

to sit alongside the Tyrrhenian institutions, but failed to overthrow them. The was still too strong in the way it combined the military element and the with legal power. The attack, moreover, was not of sufficient length time to break the beam and wrest power from the noble races. It would be perhaps by resorting to the violence of a coup de main. It seems that not want to use this means against men whose pontificate was clothed with a sacredness. What long-lived societies are more prone to is impiety. avoid for the longest time is sacrilege.

Servius Tullius and his followers, thus lacking what it would have taken to defeat their Etruscan nobility, contented themselves with placing the military code new to the old, leaving the progress of their cause in the other cities rasenes to provide the opportunity to go further. These hopes were deceived. Soon the liberal opposition in Etruria, defeated by the aristocratic party, was reduced to submission. Volsinii was taken, and one of the most eminent leaders of the the revolt, Cœlius, found no other resource than to flee, to seek some an asylum for his most ardent supporters and for himself.

What could this asylum be, if not the Etruscan city that, after Volsinii, had devotion to the revolution, most likely due to his position to its eccentric territorial location, to its isolation beyond the Tiber, to push the doctrines and to apply their ideas most openly? Rome thus saw Mastarna, Cœlius, and their world; and the tuscus vicus, becoming the abode of these banished 1, further enlarged the walls of a city which, in the eyes of its founders and the liberal reformers, was a kind of "camp" for the aristocracy. open to all those seeking a homeland, and willing to take it from within the denial of all nationalities.

But Mastarna's arrival, no less than Servius Tullius 2's reform, didn't could be facts indifferent to the victorious reaction. The lucumons were not willing to suffer a city founded to open up southwestern Italy to them became a kind of battleground for their internal enemies. The nobles of Tarquinii took it upon themselves to stifle the spirit of sedition in its final asylum. Coryphae of the party which had created national civilization and glory, they had remained the the purest ethnic representatives and the most vigorous agents. They owed their more constant relations with Greece and Asia Minor to surpass other Etruscans in wealth and culture. It was up to them to complete the pacification by destroying the work of graders in the trans-Tiberian colony.

They succeeded. The constitution of Servius Tullius was overthrown. restored. The Sabine part of the senate and the mixed population forming the plebs returned to the city. in their passive state 3, the role in which Etruscan thought had always wanted to contain them, and the Tarquinians proclaimed themselves the supreme arbiters and regulators of government. restored. This was how liberalism saw its last asylum close 4.

his flattery of popular interests made him highly suitable for rallying and protecting all hostile ideas.

to Tyrrhenian supremacy. (Dionys. Halic., 4, I-XL.)

3 Dionys. Halic, Antiq. Rom, XLII, XLIII. – The senate was renewed, and the fathers appointed by Tullius,

driven out. The plebeians returned to their primitive state of nullity.

4 At this point, the party in power at Tarquinii found itself very strong throughout the nomen

etruscum. On one side, he held his capital and Rome, then Veies, Cæræ, Gabii, Tusculum, Antium, et, to the south, drew on the sympathies of Cumae, a Hellenic colony that couldn't look away without (Abeken, p. 24).

The history of this party's subsequent struggles in the rest of the country is unclear.

rasene. It is certain, however, that he raised his head after a period of despondency. Visit the ethnic causes that gave rise to it could only become more demanding as

As the subject races gained in importance through the gradual extinction of the Tyrrhenian blood. However, as the rasen breed of the national fund is of mediocre value, he would have taken a long time for the egalitarian result to be achieved, even with the support of the defeated, Umbres, Samnites and others. As a result, Aristocratic was likely to continue indefinitely in ancient cities 1.

In Rome, however, the situation was precisely the opposite. In addition to

Etruscan nobles, natives of the city, even if supported by the Tarquinians, were only a few minority, they had against them a population infinitely more valuable than the plebs.

shale. Compression could only be maintained with difficulty. The ideas of the revolution continued to grow irresistibly, supported by the

ideas of independence, and sooner or later, inevitably, Rome was going to shake the

yoke. If, by a twist of fate, Populonia, Pisa or any other Etruscan city

not only Tyrrhenian blood, but also, and above all, the blood of the

rasen, had succeeded in his campaign against aristocratic ideas, the use that the

of its triumph would have been limited to changing its constitution.

domestic politics, and, moreover, she would have remained true to her race by not separating of the collective part, continuing to hold on to the nomen etruscum.

Rome had no reason to stop at this point. Precisely the reasons

who had pushed her so warmly into the Liberal party, who had made her apply

theories, which had designated it to serve as a sort of second capital to

the revolution, these reasons, by their energy, led it far beyond a simple

political reform. If she didn't like the dominance of lars and lucumons, it was,

first and foremost, because they, with every right to call themselves its founders, its

educators, his teachers, his benefactors 2, did not have the right to add that they were his

fellow citizens. In the debility of her early days, she had found great profit,

a real necessity to be protected by them; but, nevertheless, his blood had not

theirs, their ideas had not become theirs, nor had their interests become theirs.

her interests. Basically, she was Sabine, she was Sicilian, she was Hellenized, then again

it was geographically separated from Etruria, so was in fact foreign to it,

and this is why the Tarquinian reaction could only be successful for so long. shorter than in other, truly Etruscan, cities, and why the aristocracy once overthrown, it was to be expected that Rome would rush into novelties far beyond the expectations of Etrurian liberals. Much, much more, In a moment, we're going to see the emancipated city return to liberal theories,

supported by an Etruscan army under the command of a lucumon from Solonium; the latter had (Dionysius Halicus, Antiq. Rom., 2, XXXVII)

of its young independence, and restore the aristocracy in all its glory. fullness. Revolutions are full of such surprises.

Thus Rome, after a period of submission to the Tarquinians, succeeded in accomplishing a happy uprising 1. It drove its dominators from its walls, and with them, that part of the senate which, although born in the city, spoke the language of the masters and boasted of being their kin. In this way, the Tyrrhenian element all but disappeared of his colony, and exerted no more than a moral influence. From this At that time, Rome ceased to be an instrument of Etruscan policy against independence from other Italian nations. The city enters a phase where it will to live for itself. From now on, its relationship with its founders will be one of profit. of his greatness and glory, and this in a way that they certainly hadn't ever suspected.

Book five

Chapter VI

Rome italiote.

Back to table of contents

I've already pointed out that, while the Etruscan aristocracy had retained its preponderance in the Peninsula, nothing would have happened other than what happened in the world under the name of Rome. Over time, Tarquinii would have absorbed the independence of other cities. federated, and, its elements of pressure on neighboring peoples, as on those of Spain, Gaul, Asia and northern Africa, being the same as those later available to Rome, the end result would have remained identical. It's just that civilization would have benefited from earlier development.

Let's face it: the first effect of the Tarquinian expulsion was to considerably lower social standards in the ungrateful cité 1.

Who possessed science in all its forms: political, judicial, military, religious, etc.? gious, augural? The Etruscan nobles, and almost no one else with them. It was they who had directed the great constructions of royal Rome, many of which still survive, and which so far surpassed anything that could be seen in the

rustic capitals of the other Italic nations. It was they who had raised the admired temples of the first age, which had provided the indispensable ritual for the worship of the gods. They were so well agreed that, without them, Rome

could not build, judge or pray. For the latter and important function in both domestic and social life, their contribution remained always so necessary that, even under the emperors, when for a long time there was no more Etruria, when for centuries the Romans, absorbed by the ideas language, the venerable organ of ancient civilization, was no longer learned. the sanctuary, it was still necessary to entrust many of the jobs to priests whom the Tuscany taught alone 1. But, at the last moment, it was only a question of rites; under In Republican Rome, it was about everything. By driving out the founders of the State, we the most essential elements of public life, and we had no other resource, after congratulating themselves enough on the freedom they have acquired, than to put up with misery and

to praise it as austere virtue. Instead of the rich fabrics they had the lords of royal Rome, the patricians of republican Rome wrapped themselves in crude sayons. Instead of beautiful pottery, metal dishes, piled high on the tables, and full of sumptuous food, they had only one thing left to do. dishes, poorly made by themselves, where they offered each other their chickpeas and lard. Instead of well-decorated houses 2, they had to make do with wild tenant farms, where, among pigs and hens, lived consuls and senators who rented themselves of such a life, for want of being able to exchange it for a better one. In short, to show, with a single stroke, how far republican Rome had gone of her elder sister, when, after the invasion of the Gauls, the Camille restored the burnt-out city, the necessities of a modern city had been capital, that houses are rebuilt haphazardly, and without any regard for the to the sewers built by the founders. We no longer even knew the existence of the cloaca maxima 3. Thanks to these fierce morals, so admired today, the Romans of that time were far below their fathers, and as much so as their fathers. of the regular town once founded by Etruscan nobility.

But civilization left with the Tarquinians' baggage. At the less freedom, I mean that freedom whose dreams the middle classes of Etruria had thought to lay the germ in the system of Servius Tullius? I've given you a glimpse and, indeed, it couldn't be.

Once the Tyrrhenians had been driven out, the population was largely composed of majority of Sabines, rough, austere, belligerent people who, very likely to be in the material sense, very capable of resisting aggression, very capable of

employed the plebs to build palaces, temples and porticoes to embellish the city. (Dionys. Halic., Antiq. Rom., 4, XLIV, LXI, etc.).

3 O. Muller, *die Etrusker*, p . 259.

able to impose their notions by force, weren't willing to give in at the first sign.

their rights of supremacy to the wittier but less vigorous Siculi, the Rasenes, descendants of Mastarna's soldiers, in short, to the chaos of so many races that had representatives in the streets of Rome 1. So that, having got rid of them of the Etruscan part of the nation, the Liberals found themselves with the Etruscan part on their hands. Sabine, and she was strong enough to draw all the power to herself.

According to the spirit of the whites, the love and worship of family was very strong among the Sabins, and for being poorly clothed, poorly fed and fairly ignorant, the nobles of this were no less aristocratically inspired than the most Lucumonic proud. The Valerians, the Fabians and the Claudians, all of Sabine race their equals to share with them the care of the farm. government, and the only satisfaction they left the plebeians was to abolish this that they themselves would hardly have suffered. Moreover, they did their utmost to do their best to imitate the dispossessed masters by concentrating under their jealous hands all social prerogatives 2.

They were not, however, in the position of complete superiority in which the Tyrrhenians, Semitic Pelasges, had found themselves opposite the Rasenes, so that the plebeians did not explicitly recognize the legitimacy of their power, and they bore the yoke only with a murmur. But that wasn't the end of the embarrassment. even the most illustrious and powerful, kept the splendors of the past. a secret memory that made them wish for supreme power, and dread it. that competitors would seize it before them, so that the republic began his career with all its difficulties:

A very low civilization;

An aristocracy that wanted to rule alone;

A people, tormented by it, who refused to accept it 3 ;

The impending usurpation of some nobleman;

Revolt no less imminent among the plebs;

Perpetual accusations against anything that rose above the level through talent or service

propter nexos ob æs alienum. Fremebant se foris pro libertate et imperio " dimicantes, domi a civibus captos et oppressos esse : tutioremque in bello quam in pace, " inter hostes quam inter cives, libertatem plebis esse." – Tac., Ann., VI, 16 : "Sane vetus Urbi fœnebre malum, et seditionum discordiarumque creberrima causa. "

Incessant trickery by those below to overthrow those above without use open force.

Such a situation was worthless. Roman society, placed in such conditions, could only survive with the help of permanent compression from everyone; despotism that spared no one, and the anomaly that, in a state that based its most cherished principle on the absence of the government of one, which proclaimed his jealous love for a legality emanating from the general will, and who declared all patricians equal, the ordinary regime was the authority of a dictator, without limits, without control, without remission, and borrowing from its supposedly transitory character a degree of haughty violence unknown to the administration of any avowed monarch.

In the midst of the terrible eruption of political fury, one is nevertheless surprised to see see this Rome, so made that it seemed an offering to discord, not represent- what we observed among the Greeks. If the passion for power torments all heads, it's a passion that tends among the ambitious, patrician or plebeian, to take hold of the law to give it a regulatory form consistent with this and that notion of the useful; but we don't have the disgusting spectacle, so constantly displayed on the public squares of Athens, of a people rushing madly into the horrors of anarchy with a kind of awareness of this abominable tendency. These Romans are honest, they are men; they often misunderstand what is good and give But at least it's obvious that they believe they're walking on the right. They don't lack selflessness and loyalty 1. Let's take a closer look.

Patricians assume that they have a native right to govern the state exclusively.

They're wrong. The Etruscans could claim this prerogative; the Sabines could not, because there is no clearly proven ethnic superiority on their side. other Italians around them who have become their nationals. At most, the Fabians, do the great families possess one more degree of purity than the plebs? In conceding this, we cannot yet assume that this merit is sufficiently clear-cut to confer the power of the civilizer over the conquered and dominated people 2. two races placed in unequal relationships, but only one, the Republican race. group more numerous than the others. This kind of hierarchy was likely to disappear fairly quickly. The defeat of the Roman patriciate was not, therefore, an easy task.

of the patriciate. Tarquin the Elder had called the entire equestrian order en masse (Niebuhr, *Röm. Geschichte*, t. I, p. 239). So in the early days of the republic, the plebeians were founded to consider themselves of the same blood or of a blood equal in value to that of their rulers. Well many plebeian families rivaled the proudest in recognized nobility. senatorial houses, and together with the equestrian order, formed a class that was in reality aristocratic, eager to seize jobs, and yet forced to make common cause with the plebs. 375.) Many plebeian houses, such as the Marcians, the Mamilians, the Papians, the Cilnians, the Marrucinians, were in the same position vis-à-vis the patriciate where the Venice, in modern times, the nobles of terra firma versus the nobles of San Marco.

revolution and violating ethnic laws, but an unfortunate and inop-
portun, as the fall of an aristocracy always is.

The Greek parties' struggle constantly revolved around extreme theories. The wealthy Athenians tended only to govern themselves, to absorb the advantages of authority; the people of Athens aimed only at squandering the public coffers by the hands of democratic scum. As for impartial people, they imagined doctrines, all literary, all of imagination, and wanted to solidify dreams for correct the facts. In all parties, from all points of view, there was only one desire: that of the table. tradition and history counted for nothing on a soil where the feeling of the respect was absolutely unknown.

We'd have no right to be surprised, With the ethnic ginning that was the background of Athenian society, with this complete dissolution of the race which united, without the most diverse elements, with this predominance, of the spiritual, but foolish, element of the Semites, this was indeed what was to happen. In the midst of the anarchy of political notions, only one thing remained, the absolutism of power embodied in the word "homeland".

In Rome, however, the situation was very different, and the parties necessarily other gait. The breeds were mainly utilitarian. They possessed a practical sense foreign to the Greek imagination, and all understood, through the passions engaged in the defense of what was assumed to be the true good of the State, an equal horror for anarchy. It was this sentiment that often drove them back into the resource of the dictatorship; for natively, it must be acknowledged, they were sincere, and much more than the Greeks, when they protested their hatred for tyranny. Half-breeds of white and yellow, they had a taste for freedom and, despite the sacrifices of this kind, almost permanent, that the necessities of social salvation the mark of their native spirit of independence can still be found in their the role that the sentiment they also called love of country played in the midst of their political virtues.

This passion, lively as in the Hellenic nations, did not have the same brittle despotism. The delegation of the country's powers to the law gave to the Roman worship of this divinity something much more regular, more much more serious and, in short, more moderate. The fatherland undoubtedly reigned, but governed, and no one thought, as with the Greeks, of justifying the whims of the factions, their enormities and their exactions by covering them with this single word: the will of the fatherland 1. The law, for the Greeks, made and unmade every day, and

constantly in the name of the higher power, the law had no prestige, authority or force. In Rome, on the other hand, the law was never repealed, so to speak. always alive, always active, she was to be found everywhere, she alone gave orders, and... the fatherland remained in its abstract state, and had no right, even though it was very every morning with some bad new revolutionary. as happened all too often on the Pnyx.

There's nothing better than the omnipotence of the law to understand what it was all about. in Roman society, than to see the power of augural conventions perpetuated

until the end of the Republic. When we read that in Cicero's time, the announcement of a meteorological prodigy was still enough to break up the comices and raise the session, while politicians mocked not only the prodigies, but of the gods themselves, this is certainly an unmistakable indication of a great respect for the law, even when deemed absurd 1.

The Romans were thus the first people in the West to turn stability, as well as its freedom, these kinds of defects of the legislation that are either organic or produced by changes in the mores. They found that there were two elements in political constitutions action and comedy, a truth so well recognized and exploited since by the English. They were able to compensate for the disadvantages of their system by their patience in and their ability to discover ways of crippling the vices of legislation, without ever touching that great principle of unbounded veneration which they had made their palladium, a clear sign of sound reason and great depth of thought. judgment.

Finally, nothing we could accumulate would make it any clearer. the differences between Greek and Roman freedom than this simple word: Romans were positive and practical men, the Greeks were artists; the Romans came from of a male race, the Greeks had become feminized; and that's why the Italiote Romans were able to lead their successors, their heirs, to the threshold of the world empire with to complete the conquest, while the Greeks, from a political point of view, had only the glory of having pushed governmental decomposition this far. it can go before encountering barbarism or foreign servitude.

I return to the examination of the state of the people of Rome, after the expulsion of the Etruscans, and the study of its destinies.

The Sabines were, as we have seen, the largest and most numerous section of the population. nationality. Aristocracy sprang from them, and it was they who

led the first wars, they did not spare themselves; this justice is due to them 1. As a kymric branch, they were naturally bold. They were to military ventures. They were very well suited to preside over perilous work of a republic that saw little around its territory but hatred or, at the very least, malice.

It's not forgotten: the Romans, although of Italiote and Sabine race, were the object the violent animadversion of the Latin tribes. These tribes could only find in this collection of warriors than renegades of all nationalities of the Peninsula, people without bandits who had to be exterminated, and all the more detestable because they were close relatives. All these peoples, thus animated, were under arms against Rome, or ready to start.

In the past, during the reign of the kings, the Etruscan confederation had constantly taken on the mantle of the king.

and cause for his colony; but, since the expulsion of the Tarquinians, friendship had made gave way to quite different feelings 2. Thus, having no more allies on the right bank of the Tiber than on the left bank, Rome, despite its courage, would have succumbed, if the the most fortunate diversion had been made in its favor by powerful masses who, certainly didn't think about her; and here comes one of those great periods of history that religious interpreters of human history, such as Bossuet, have to regard with holy reverence as the admirable result of the long and mysterious combinations of Providence.

The Galls from beyond the Alps, making an aggressive move out of their the north of Italy, enslaved the Umbrian country, and then, with the help of the came to present the battle to the Etruscans 3.

The diminished resources of the Raven confederation were barely sufficient to resist so many antagonists, and Rome, free of its principal adversary, took as much as to respond to his enemies on the left bank.

to liberal cities: Clusium, for example. – Liv., I: "Incensus" Tarquinius non dolore solum tantæ ad irritum cadentis spei, sed etiam odio iraque... "bellum aperte moliendum ratus, circumire supplex Etruriæ urbes ; orare maxime Veientes " Tarquiniensesque, ne se ortum ejusdem sanguinis... perire sinerent. "

3 O. Muller, op. cit., p. 165. – This author brings out very well the necessity for the

Etruscans, as a result of the Gallic invasion, to tolerate Rome's enlargements. He shows them forced to let Véies be taken, to see, without succeeding, the submission of the Sabins, Latins and Osques, while at the same time serving as a bulwark for this cruel rival against the enemies who were devouring them.
the same.

She succeeded: she lowered them. Then, when her weapons were secure on this side, not only rest, but domination, she took advantage of the inextricable embarrassments where the efforts of the Galls had plunged his former masters, and, taking them on on them triumphs which, without this circumstance, would probably have been better disputed and highly uncertain.

While the Etruscans, overwhelmed in the north by aggressors from the Gaul, fled in frightened bands to the depths of Campania 1, the Roman army, with all its old-fashioned paraphernalia, imitating its modern-day victims, crossed the river and made her hand on what suited her. She was no ally of the Gaulish, fortunately, because, not having to share the spoils, she kept them all; but she combined her undertakings with theirs from afar, and, to better secure her and only dealt them at the same time. She found yet another benefit.

The Tyrrhenian Rasenes, attacked from all sides, defended their independence.

as long as they could. But, when the last hope of remaining free had been dashed for them, they had to think reasonably about who would be the better winner. surrender. The Gauls, it is impossible to overemphasize this little-known truth not act like barbarians, because they weren't. After abandoning themselves, in the first ardour of the invasion, sacking umbrian cities, they had in turn founded cities, such as Milan, Mantua and others 2. They had adopted the dialect of the vanquished and, their way of life. However, in short, they were strangers to the greedy, arrogant and brutal. The Etruscans undoubtedly hoped for a lesser fate. under the domination of the people who owed them their lives. Cities opened up their citadels to the consuls, and declare themselves subjects, sometimes allies, of the people. roman 3. This was the best course to take. The Senate, in its serious policy of cold, had the wisdom for a long time to spare the pride of subjugated nations.

Once Etruria had been annexed to the republic's possessions, as the connections Rome's closest neighbors had, in the meantime, suffered the same fate one after the other. the strongest, most difficult part of the Roman theme was done, and when the invasion walls of the Capitol, the conquest of the entire Peninsula was a major for Camille's successors.

The truth is, if there had then been an energetic nation in the West, born of the the destinies of the world would have been different – we would soon have seen the wings of the eagle fall broken; but the map of contemporary states shows us only three categories of people in a position to fight with the republic.

Philippus, who triumphed over Rome in 471. However, the nationality was maintained until the time of Sylla. This dictator flooded the country with Semitic colonies. Caesar continued, Octavius completed, and the sack of Perugia put the seal on the race's dispersion.

The Romans were therefore assured of their dominance. They could only have lost it if their territory, instead of being located in the west of the world, had made them neighbors of the brahmanic civilization of the time, or, again, if they had already had on their hands the Germanic populations who only arrived in the 5th century.

As Rome marched on to achieve immense glory, relying on the respected strength of its constitutions, the most serious crises were accomplished I wouldn't say without material violence, because there was a lot of it, but without destroying the laws. The triumphant riot never did more than modify, and never toppled the legal edifice from top to bottom, so that this patriciat so odious to the plebs, from the day after the expulsion of the Etruscans remained the emperors, constantly hated, constantly attacked, weakened by perpetual but not murdered: the law wouldn't allow it 1.

The real causes of these struggles and quarrels were ethnic changes in the region. by the urban population, and for moderators the more or less close relationship

of all the tributaries; in other words, the institutions were changing because the breed varied, but they didn't change at all, they didn't from one extreme to the other, because these variations of race, not being yet than relative, rotated roughly in the same circle. This is not to say that the perpetual oscillations thus maintained in the State were not felt nor understood. The patriciate was perfectly aware of the harm that the incessant foreign additions to his influence, and he took as his fundamental maxim to oppose it as much as possible, while the people, on the other hand, equally enlightened as to what he gained in numbers, wealth and knowledge, by holding wide open the gates of the city to the newcomers, who, repelled by the nobility,

I don't need to add that the patriciate remained, but not the noble Sabine races, except for one. very small number. They were gradually replaced by plebeian families. Under Tiberius, Gallus could say with truth in the Senate: "Distinctos" senatus et equitum census, non quia diversi natura, sed ut locis, ordinibus, dignationibus "antistent et aliis quæ ad requiem animi sur salubritatem corporum parentur." (Tacit., Ann., II, 33.)

had nothing to do but join him, the people, the plebs, showed their support of outsiders 1. She always aspired to attract them, and thus made the principle that had once fortified the fledgling city, and which consisted in inviting to the feast of its greatness to all the wanderers of the known world 2. As the universe then was Rome could not fail to become the sentinel of all illnesses. social 3.

This immoderate thirst for expansion would have seemed monstrous in the cities. of the Greeks, because the result was terrible attacks on the doctrines of exclusivity of the homeland 4. multitudes always offering, always ready to grant the right of citizenship to whomever they choose.

were not jealous patriots. The great historians of the imperial panegyrists, so proud of the olden days and their customs, were not in no way deceive. What they celebrate in their emphatic, male periods about ancient freedom is the Roman patrician, and never the plebeian 5.

When they speak adoringly of this venerable citizen whose years have been to serve the State, who bears on his body the scars of so many battles against the enemies of the Roman majesty, which has sacrificed not only its members, but his fortune, that of his family, and sometimes his children, and, sometimes even killed his sons with his own hands for a breach of the law austere civic duty; when they represent this man of the ancient ages, honored once of the triumphal robe, once or twice consul, quaestor, aedile, senator hereditary, and preparing, with the same hand that never found the sword too heavy and the spear, the raves of his supper 6, then, with this rectitude of judgment, this

"descendentibus inter duos lucos est, Asylum aperit. Eo ex finitimis populis, turba omnis, " sine discrimine, liber an servus esset, avida novarum rerum perfugit." (Liv., I) The horror that the people of all the orders took early for the regular marriage contributed hardly less than the war to destroy the Italiote population. In 131 BC, Q. Metellus Macedonicus,

censeur, complained to the senators, and a decree obliged citizens to renounce celibacy. This was not the only effort of the law; and none was successful (Zumpt, op. cit., p. 25). which allowed parents to expose their children to the sun, a powerful cause of depopulation.

3 In principle, only citizens could join the legions. During the Second Punic War,

freedmen were admitted. Marius welcomed all proletarians indiscriminately. (Zumpt, ouvr. cité, p. 23 and 27).

4 Denys d'Halicarnassus highlights the difference between the Hellenic and Roman points of view, and gives,

as befits a man of his time, every praise and advantage to the method that had conferred on himself the rank of citizen. (Antiq. Rom., 2, XVII.)

Tacitus states: "Igitur, verso civitatis statu, nihil " usquam prisci et integri moris : omnes, exuta æqualitate, jussa principis aspectare." (Ann., I. t. 4.) This equality is patrician equality, with only inferiors and no masters.

6

Gratus insigni referam Camœna,
Fabriciumque
Hunc, et incompitis Curtium capillis,
Utilem bello tulit, et Camillum,
Sæva paupertas, et avitus apto
Cum lare fundus.

Hor., Od. I, 12, 39.

cold reason so useful to the republic, calculating the interest on its usurious loans, the arts and letters, and those who cultivate them, and the Greeks who do. love: this old man, this venerable man, this ideal citizen, is never just a patrician than an old sabin. The man of the people, on the other hand, is an active character, bold, intelligent, cunning, who, in order to overthrow his chiefs, first seeks to take away the judicial monopoly, achieves this, not through violence, but through infidelity and theft; who, exasperated by the energetic resistance of the nobles, finally decided not to would have to kill them all with no hope of getting any of them to yield. alone, but the decision to leave and return only after having profitably commented on the fable of limbs and stomach. The Roman plebeian is a man who does not like glory as much as profit 1, and freedom as much as its advantages. preparer of great conquests, great additions through the extension of law to foreign cities; it is, in a word, the practical politician who will understand the necessity of the imperial regime, and will be happy to see it blossom, willingly exchanging the honor of governing himself, and the world with him, for the more solid merits of a better-ordered administration. Writers with great feelings never had the slightest intention of praising this ever selfish plebeian in the midst of his love for humanity, and so mediocre in his greatness.

As much as Italiote blood, or even Gallic blood, or, indeed, that of Magna Graecia,

to satisfy the needs of plebeian politics, as they flocked to the Rome and the annexed cities, the republican and aristocratic constitution its main features. The plebeian of Sabine or Samnite origin wanted the expansion of its role, without wishing to completely abolish the patrician regime, whose ethnic ideas about the relative value of families, whose doctrines government made him appreciate the irreplaceable qualities of the benefits. The dose of Hellenic blood that crept into the mix enlivened it all, and had not yet succeeded in dominating it.

After the coup that ended the Punic Wars, the scene changed. The ancient Roman sentiment began to alter in a noticeable way: I say alter, and not change. After the African wars came the Asian wars. Spain's had already been won over to the republic. Magna Graecia and Sicily fell under his control. domain, and what the self-interested hospitality of the Plebeian party 2 henceforth flocked to

the men of the patrician party all the odiousness of these "abominable excesses (the of Verres and his ilk). The People's Party "certainly did not possess so many disinterestedness nor so much virtue; but, as "accusations against public robberies and claims in favour of the provincials" almost always came from within its ranks, as it promised many reforms, that "the support he had lent the Italians before and since the war The provinces became attached to him. They returned promise for promise, hope for hope. Between them and the agitators, there formed "In the last days of the republic, the links were similar to those that had existed a century before, compromised the Latin allies in the undertakings of the Gracchi. We can "recall with what

the city, it was no longer more Celtic blood more or less altered, but elements Semitic or Semitized. Corruption accumulated in torrents. Rome, entering with oriental ideas, increased with the number of its members. the difficulty of ever amalgamating them. Hence, ten- to pure anarchy, despotism, unrest, and, to conclude, to barbarism; from there, hatred every day more pronounced for what the government We were a stable, consistent and thoughtful company.

Sabine Rome was marked by a clear-cut originality in relation to Greece. in its physiognomy; henceforth its ideas, its morals, gradually lose this imprint. In turn, it became Hellenistic, like Syria and Egypt in the past. with particular nuances. Until then, modest in all things mind, when her arms commanded the provinces, she had remembered with that the Etruscans were the most cultured nation in Italy, and she had persisted in learn their language, imitate their arts, borrow their scholars and priests, without that, in many respects, Etruria was doing a poor job of repeating the lesson of the which the Greeks themselves called outdated and out of fashion. which the Etruscans continued to admire on the basis of ancient models. Gradually, Rome opened its eyes to these truths and renounced its ancient habits. to the enslaved descendants of its founders. She no longer wanted to hear to talk about their merits, and took a parvenue infatuation with anything that cut,

was sculpted, written, thought or said in the depths of the Mediterranean. Even in the century of Augustus, it never lost out in its relations with disdainful Greece, that humble and foolish attitude of the provincial turned rich who wants to pass for connoisseur.

Mummius, conqueror of the Corinthians, sent paintings and statues to Rome in telling the valets that they would have to replace the damaged masterpieces on the road. This Mummius was a true Roman: for him, an object of art was only as valuable as its price. We salute this worthy and vigorous descendant of the Amiternum confederates. He was not a dilettante, but had Roman virtue, and they only laughed quietly in the cities. that he knew how to take so well.

Until then, Latin had retained a strong resemblance to Oscan dialects 1. He inclined more towards Greek, and so quickly that he varied almost with every generation. There is perhaps no other example of such extreme mobility in a idiom, just as there are none from a people so constantly modified in their his blood. The difference between the language of the Twelve Tables and that spoken by Cicero was such that the learned orator could not recognize himself in it. I'm not talking about the songs

heroism, Spain adopted and defended with its blood the last leaders" of Marius' party. Catilina himself succeeded in enlisting the Gaulish province of Cisalpine under his flag, and he was already attracting

some parts of the transalpine region, also "in the provinces". - The Democratic Party in Rome, the destruction of the republican form, a result which he achieved, was what modern phraseology would call the party of the foreigner.

1 Meier's book presents this truth in a truly striking light. (See Meier, Lateinische

Anthology).

sabins, it was even worse. Latin, from Ennius onwards, made a point of forgetting that italics.

Thus, no truly and uniquely national language, a growing craze for more pronounced for literature, the ideas of Athens and Alexandria, teachers houses, Syrian furniture, the profound disdain for the local customs: this is what had become of the town which, having begun Etruscan nation, had grown up under the Sabine oligarchy: the moment of democracy Semitic was not far off.

The crowds packed into the streets surrendered entirely to the embrace of this element. The age of free institutions and legality was drawing to a close. The era that was one of violent coups d'état, massacres and great perversions. debauchery. You think you've been transported to Tyre, in the days of its decadence; and indeed, with a larger areal space, the situation is the same: a conflict of the most diverse races unable to blend, unable to dominate each other, unable to with no choice but between despotism and anarchy.

At times like these, public sorrow often finds a theorist to understand them and to invent a system supposedly capable of dealing with them. end. Sometimes this well-meaning man is just a private individual. He becomes then a writer of genius: such was Plato among the Greeks. He sought a remedy the evils of Athens, and offered, in a divine language, a summary of admirable reveries. At other times, this thinker finds himself, by birth or by events, placed at the forefront of the field. head of business. If, saddened by such a disastrous situation, he is of a natural he sees with too much horror the evils and ruins accumulated beneath his feet to accept the idea of enlarging them further, he remains powerless. Such people are physicians, not surgeons, and, like Epaminondas and Philopœmen, they cover themselves with glory without repairing anything.

But once upon a time, in the history of decadent peoples, there appeared a man... indignant at his nation's debasement, seeing with a piercing glance, at through the vapors of false prosperity, the abyss toward which demoralization public fortune, and who, master of all the means to act, was born in the middle of the world. sance, wealth, talents, personal illustration, great jobs, found herself, in at the same time, bloodthirsty by nature and determined to stop at nothing. resource. This surgeon, this butcher, if you like, this august villain, if you prefer, this Titan, showed up in Rome at a time when the republic, drunk with crimes, of domination and triumphant exhaustion, eaten away by the leprosy of all vices, was going rolling in on itself and towards the abyss. It was Lucius Cornelius Sylla.

A true Roman patrician, he was imbued with political virtues 1, empty of virtues private; fearless for himself, for others; for others no more than for himself, he had no weakness. A goal to seize, an obstacle to overcome, a will to achieve, he

saw nothing outside. The things and people that had to be broken in order to make bridge was not in his calculations. Just get there, that was all, and then take off again.

The ruthlessness of his blood, of his race, had moreover been fortified at the odious contact of this soldier that, in the bestial person of Marius, the party his designs.

Sylla hadn't gone looking to ideal theories for the plan of the regenerative regime. he proposed to impose. He simply wanted to restore patrician domination, and, by this means, restore order and discipline to the republic. He soon realized that the most difficult thing was not to put the riots or even plebeian armies, but rather to find a way aristocracy worthy of the great task he wanted to deliver. He needed Fabiuses, he needed he needed Horatii; no matter how many he called, he couldn't get them out of the houses. where their images resided, and, as he would stop at nothing, he was determined to recreate the nobles he could no longer find.

We then saw him, more fearsome to his friends than to his rivals, carving and recutting with a single stroke.

the tree of Roman nobility. To restore virility to a body impoverished, he knocked off heads by the hundreds, ruined and exiled those he didn't put to death, and treated with the utmost ferocity not so much the plebs, who were frank enemies, as the the great ones, direct obstacles to his designs through their inability to serve them. By dint the old trunk, he imagined he'd get new buds from it, carriers of new ideas. as sweet as those of yesteryear. He hoped that after pruning the branches unworthy, he would succeed, by dint of frightening, in making braves, and that thus democracy would receive from his hand, to be subdued forever, inflexible leaders and masters resolved.

It would be hard to admit that such means were good. Him- even he stopped believing it. At the end of a long career, after efforts that the intensity is measured by the violence they accumulated, Sylla, despairing of the future, sad, exhausted, discouraged, laid down the dictatorship's axe of his own accord, and, resigning himself to live unoccupied among this patrician or plebeian population that his sight He at least proved that he wasn't a vulgar ambitious man, and that, having recognized the futility of his hopes, he wasn't keen on retaining power sterile. I have no praise to give Sylla, but I leave to those who do not strike respectful admiration for the spectacle of such a man, failing in such a challenge. to reproach him for his excesses.

There was no way he could succeed. The people he wanted to bring back to morals and the discipline of the old ages bore no resemblance to the republican people who had practiced. To see this for yourself, just compare the ethnic elements of the Cincinnatus's time to those that existed when the great dictator lived.

N. B.

Display in page mode to see the table correctly.

CICINNATUS TIME

SYLLA TIME

Aristoc
ratie

Arist.

Italiotes mixed with
Hellenic* blood

Italiotes

Plebs

Greeks of the Great
Greece and Sicily
Plebeian Hellenists of Asia.

Asian Semites.
Semites of Africa.
Semites of Spain.

.

* When, under Nero, the Senate discussed restricting the rights of freedmen, they were met with many oppositions based on reasons very worthy of being reported here as confessions from the patricians: "Disserebatur contra paucorum culpam" ipsis exitiosam esse debere, nihil universorum juri derogandum ; quippe late fusum id " corpus ; hinc plerumque tribus, decurias, ministeria magistratibus et sacerdotibus, " cohortes etiam in urbe conscriptas ; et plurimis equitum, plerisque senatoribus, non " aliunde originem trahi. Si separarentur libertini, manifestata fore penuriam ingenuorum. (Tac., Ann., XIII, 27.) Already in Cicero's time, it had become customary introduced to free a slave after six years of good service and conduct. From the At the same time, a wealthy Roman made it his dying duty to give freedom to his whole house, and public opinion regarded this act as a matter of conscience. (Zumpt, loc. cit. p. 30). It seems to me very difficult not to conclude from these facts that the decadence of slavery in any country is corresponding to the confusion of races, and is the direct result of the ever closer kinship between masters and servants.

It's impossible to bring together two nations under the same name, were so little alike 1. However, fairness is not so severe for Sylla's work. as was its author. The dictator was right to lose heart, for he compared his result of his plans. He had nonetheless given the patriciate a false vigor, reinforced, it is true, by the terror which paralysed the opposing party, and the republic owed several years of existence it would not have had without him. After the death of reformer, the Cornelian shadow protected the Senate for a while longer. It then stood behind Cicero, when this rhetorician, now consul, so thinly defended the public cause against factional audacity. Sylla succeeded in to hinder the race that was driving Rome towards incessant transformation. Perhaps they did, without him, would the period leading up to Caesar's death have been a mere chain of events? of proscription and brigandage, than a struggle for the right to life.

between the premature Antoinettes and Lepids, nipped in the bud by its fierce intervention.

This is the part to be played by him; but it is indisputable that the most terrible genius cannot stop the action of natural laws for long, any more than the labors of man can the Ganges to make and unmake the ephemeral islands which this river people its spacious bed 1.

Now it's time to contemplate Rome with the new nationality that the alluvial deposits. Let's see what became of it when more and more blood with a new character and a new direction.

Book five

Chapter VII

Semitic Rome.

[Back to table of contents](#)

From the conquest of Sicily until well into the Christian era, Italy has never ceased to receive numerous, innumerable contributions from the Semitic element, so that the entire south was Hellenized and the Asian race stream northward only stopped in the face of the Germanic invasions 1. But the point at which the southern alluvium stopped was beyond Rome. This the city's primitive character. There was undoubtedly a gradation this decline, never really stopping. The Semitic spirit suffocated without his rival. The Roman genius became foreign to the first Italian instinct, and was given a value where the Asian influence can be easily recognized.

Among the least significant manifestations of this spirit are imported the birth of a literature with its own particular stamp, and which lied to instinct already by the very fact that it existed.

Not the Etruscans, as I said, nor any of the Peninsular tribes, not even the Galls, literature; for rituals, rituals, rituals, rituals, rituals cannot be called treatises on divination, some epic songs used to preserve the memories of history, catalogs of facts, satires, trivial jokes whose malignant

Fescennins and Atellans amused the laughter of the idle. All these nations utilitarian, capable of understanding the social and political merits of the poetry, had no natural tendency towards it, and, as long as they were not strongly modified by Semitic mixtures, they lacked the faculties necessary to acquire anything of the kind 1. So it was only when Hellenistic blood dominated the ancient alloys in the veins of the Latins, that the vilest plebs, or of the bourgeoisie, exposed above all to the action of Semitic contributions, emerged the finest geniuses who have made the glory of Rome. Of course, Mucius Scévola would have held the slave Plautus, the Mantuan Virgil and the Venusian Horace in low esteem, the man who threw his butcher into battle and told the story for laughs Pompeius Varus 2. These men were great minds, but they were not Romans, to talk chemistry.

In any case, literature was born, and with it a good deal, without question, of the national illustration, and the cause of the noise made by the rest.

that the Semitic mass from which the Latin poets and historians sprang owed to its impurity alone the talent to write with eloquence, so that it is the doctrines emphases of the collateral bastards who set us on the path to admiring the high points ancestors who, had they been able to revise and consult their genealogies, would have had nothing to do than disown these respectful descendants 3.

Along with books, a taste for luxury and elegance were new needs that also testified to the changes that had taken place in the race. Cato scorned them, but he put affectation into it. Whatever the glory of this wise man, the so-called virtues he adorns himself with were even more conscientious among the ancient patricians, yet more modest 4. In their day, there was no need to make them everyone was wise in their own way. On the contrary, after receiving the blood of oriental mothers and Greek or Syrian freedmen, the merchant, who became a knight, rich from his traffic or extortion, did not understand for his part, to the merits of primitive austerity. that his southern ancestors had created at home, and he transported it there. He pushed under his table the wooden bench where Dentatus had been sitting; he replaced such

Niebuhr, *Röm. Geschichte*, t. II, p. 1 et pass. – The Hellenic method offers the transition from Hindu and Persian epics, which are completely void in terms of chronology and material accuracy, to the Italiote fables, which had, on the contrary, only these two qualities. 4 Polybius does full justice to the sordid avarice of the Roman spirit: (phrase in Greek) (*Fragm., libr.*

XXXII c. 12).

by lemon tree beds inlaid with mother-of-pearl and ivory. As with the satraps of Darius, vases of silver and gold to hold the precious wines they his intemperance, and crystal dishes to serve the stuffed boar rare birds, exotic game devoured by his lavish gluttony. He never for his private residences, he was no longer content with the constructions splendid enough to house the gods; he wanted palaces that were with colonnades of marble, granite and porphyry, statues and obelisks, gardens, barnyards, fishponds 1, and, in the midst of this luxury, in order to to liven up the appearance of so many picturesque creations, Lucullus circulated multitudes of idle slaves, freedmen and parasites whose lowly servility had nothing in common with martial dedication and seriousness. dependence on customers from another age.

But in the midst of this overflowing splendour, a singular stain persisted. which, even in the opinion of contemporaries, attached itself to everything, making it ugly. Glory and power, the power to lavish and the will to do so. most of the time, belonged to people unknown the day before 2. We never knew where so many opulent characters 3 had come from, and in turn, whether they were flatterers or envious talkers, Trimalcion was credited with the most illustrious or filthy origin 4. All this brilliant society was, moreover, a hodgepodge of ignoramuses or imitators. Basically, she didn't invent anything, and drew everything she knew from the provinces.

Hellenic. The innovations she mixed in were alterations, not new ones. embellishments. She dressed in Greek or Phrygian style and wore the mitre on her head. even dared, to the great scandal of the praise-worshippers of the past, to wear Asian-style boxer shorts under a dubious toga; and what was all this? Some borrowings from Hellenism, and what more? Nothing, not even the new gods, the Isis, the Serapis, Astarte and, later, Mithras and Elagabals that Rome saw impatrise in its temples. On all sides there was only the feeling of a population Asian transplant, bringing its customs and ideas to the new country, prejudices, opinions, tendencies, superstitions, furniture and utensils,

modio metitur. - "Ipse nescit quid habeat adeo zaplutus (Greek word) est."

- Argentum in hostiarii illius plus jacet quam quisquam in fortunis habet. Familia vero "babæ !

babæ ! non me hercules puto decumam partem esse quæ dominum suum novit, " etc., etc." -

XXXVIII: "Reliquos autem collibertos ejus cave contemnas, valde succosi" sunt. Vides illum qui in imo imus recumbit? Hodie sua octingenta possidet ; de nihilo " crevit ; solebat collo modo suo ligna portare."

4 Am. Thierry, *ibid.* t. I, p. 208: "This new society that was forming at the time, and which, in "Italy,

since the social war, was recruited only from among the freedmen. There's nothing "surprising" in this that men of this calibre would gladly repeat with Trimalcion: "Amici et servi homines sunt, et æque unum lactem biberunt." (Petron., *Satyr.*, LXXI.) They were no better for it this, and wrote on the door of their house, like this same financier: Every slave who, without my permission, leaves here, will receive a hundred strokes. "Quisquis servus sine dominico jussu foras exierit, accipiet plagas centum." (Petron., *Satyr.*, XXVIII.)

clothing, hairstyles, jewelry, food, beverages, books, music, etc. paintings, statues, in a word, the whole existence of the homeland.

The Italiote races had merged into this mass brought by its defeats on the of the victors, whose weight was suffocating them; or the noble Sabines, languished in the most obscure underworld of the rabble, dying of hunger on the pavement of the city illustrated by their ancestors. Didn't we see the descendants of the Gracques to earn their bread, coachmen of the circus 1, and didn't the pity the degrading abjectness to which the patriciate had fallen? By a law, they denied matrons from old families the right to make a living from prostitution 2. Moreover, the land of Italy itself was treated like its natives by the vanquished became all-powerful. It no longer counted among the regions worthy of to feed men. There were no more farmhouses, no more furrows to be made, no more produced more wheat 3. It was a vast garden dotted with country houses and pleasure castles. We'll soon see the day when Italians were even forbidden to bear arms 4. But let's not get ahead of ourselves.

When Asia, thus predominating in the City's population, had finally brought the need for the government of a master, Caesar, to illustrate skilful

leisure, set out to conquer Gaul. The success of his enterprise had far-reaching to those of other Roman wars. Instead of bringing Gauls in Italy, the conquest brought mostly Asians over the Alps, and, although a number of families of Celtic race have since contributed their blood to the appalling hustle and bustle that mixed and fought in the metropolis, this immigration was not proportionate to the importance of the Semitic settlements were thrown across the transalpine provinces.

Gaul, Caesar's future prey, was not as large as present-day France, among other differences, the south-east of this territory, or, as the Romans put it Province, had long been under the yoke of the republic, and was no longer really part of it.

Since Marius' victory over the Cimbres and their allies, Provence and the Languedoc had become Italy's outpost against aggression from the north 5.

corpore faceret cui avus, aut pater aut maritus eques romanos fuisset. Nam " Vistilia, prætorial familia genita, licentiam stupri apud ædiles vulgaverat." (Tacit., Ann., II, 85.)

3 " At, hercule, nemo refert quod Italia externæ opis indiget quod vita populi romani per " incerta

maris et tempestatum quotidie volvitur, ac, nisi provinciarum copix et dominis et " servitiis et agris subvenerint, nostra nos scilicet nemora nostræque villæ tuebuntur!" (Tac., Ann., III, 54.)

4 In the Flavian War, Antonius treated the Praetorians dismissed by Vitellius with great disdain.

and taken in by him, when, reminding them that they had been born in Italy, unlike the legionnaires Germans or Gauls, he called them pagani, peasants (Hist., III, 24).

guard, which never left the imperial residences and carried very few weapons, that the Italiotes continued to serve for some time, but in the end the emperors grew weary.

of them, and replaced them with real soldiers raised in the North.

5 Am. Thierry, la Gaule sous l'administr. rom. Introd. t. I, p. 119.

The senate was all the more willing to accept this foundation because the Massaliotes., with their various colonies, Toulon, Antibes, Nice, had spared nothing for him by usefulness. They hoped to gain, with this novelty, a deeper rest and an significant expansion of their business.

There's no doubt either that the original Phocæan populations, although in and around the mouth of the Rhône have changed, the Gallic and Ligurian populations in their immediate vicinity by becoming mingling with them. The tribes of these regions therefore appear to be the least of all their relatives.

Roman statesmen had firmly annexed all these territories to the of the republic, by sending colonies there, by establishing legionnaires veterans, giving birth to a multitude as Roman as possible. It was certainly the best way to control them forever.

But with what elements were these people of the Province created, or, as they called themselves, these true Romans? Two centuries earlier make up their blood with an Italiote blend. From now on, the Italiote mixture itself being almost absorbed into the Semitic contributions, it was mainly from the latter that the formed the new population. It was crowded with former soldiers recruited in Asia or Greece. They came, with their families, to dispossess the inhabitants of the land, their thatched cottages and their crops, and try, with the fortune they had won, to to create a future of honest people. Gallic towns were given a as Roman as possible; the inhabitants were forbidden to keep this that the Druidic practices were too violent; they were forced to believe that their gods were none other than the Roman or Greek gods, disfigured by barbarian names, and, by marrying young Celts to the daughters of colonists and soldiers, soon obtained a generation that would have blushed to bear the same names as its paternal and maternal ancestors. who found Latin names much more beautiful.

With Semitic groups drawn to Gallic soil by the direct action of the government, there were still several classes of individuals whose temporary residence or fortuitous and permanent settlement contributed to transforming the blood gallic. The republic's military and civilian employees, along with their of the race. The merchants, the speculators arrived as well; those who traded in slaves were not the least active, and the Gauls' moral rout was complete, as is of the American natives, thanks to the contact of a civilization unacceptable by those to whom it was offered, as long as their blood remained pure, and therefore their intelligence closed to foreign notions.

Everything Roman or half-Roman became an absolute master. The Celts or went to their relatives in the center of the country to find a way of life similar to their own. Gauls, or fell into the crowd of rural workers, the kind of men who who were supposedly free, but in reality led the lives of slaves.

Province was as transfigured and Semitized as we see the Algiers became a French city after twenty years.

What came to be known as the Gauls no longer referred to a Gall, but only to a group of people. inhabitant of the land once possessed by the Gauls, just as when we say a English, we do not intend to indicate a direct son of the long-bearded Saxons red, oppressors of the Breton tribes, but a man from the Breton mix, Friesian, English, Danish, Norman, and therefore less English than half-breed. A Gauls of the Province represented, to take things literally, the product of the most disparate elements; a man who was neither Italiote, nor Greek, nor Asian, nor Gall, but a little of all these, and who carried in his nationality, formed of irreconcilable elements, this light spirit, this effete and changeable character, stigmata of all degenerate races. The man from the Province was perhaps the most of all the alloys made in the bosom of Roman fusion,

among other examples, much lower than populations on the Hispanic coast.

These were at least more homogeneous. The Iberian background was married with a very powerful contribution of directly Semitic blood where the dose of Melanian elements was strong. Deep in the provinces that ancient invasions had rendered to embrace Hellenized civilization always remained weak; but, on the coast, the opposite tendency was very marked. The colonies established by the Romans, coming from Asia and Greece, and perhaps even from Africa, found it quite easily welcomed, and, while retaining the special character assured by the Iberian and Celtic mixtures, deposited deep in its nature, the Spanish group elevated to an honorable level of Romano-Semitic civilization 1. Even At a certain point, it will be seen to be ahead of Italy in the literary field, for the reason that neighboring Africa, constantly renewing the Melanesian part of its essence vigorously pushed him in this direction. So it's hardly surprising that southern Spain was a superior country to the Province, and maintained its precedence as much Semitic civilization has long held sway in the Western world.

But as Roman Gaul became more semitized, Celtic blood, far from being used to rectify what the Asian feminine essence brought to the peninsula in excess was obliged, on the contrary, to flee before his power, and this flight was never meant to end 2.

Consequently, the Kymris race, with its more or less complete freedom, now occupied only Gaul. above the Province, Helvetia and the British Isles. All these regions were certainly populous, but they couldn't compare in this respect with the empire. Rome alone had at least two million inhabitants. Alexandria had 600,000 (58 BC). Jerusalem, during Titus' siege, lost 1,100,000 people, and 97,000 were reduced to rubble. slavery by the Romans, this multitude, which more or less represented the population of the whole of Judea must be considered as having formed, before the war, 1,200,000 to 1,300,000 souls for this very small province. Under the Antonines, the empire numbered 160 million souls. Gibbon, for the same period, attributes only 107 to the whole of Europe. So there was no between the resistance offered by the Gallic nations and the digital energy available to them.

Caesar, therefore, with the Province as his base, completely Romanized 1, undertook and successfully led the conquest of the Upper Gauls. He and his successors continued to keep the Celts under the feet of southern civilization. All the colonies, in such large numbers, which fell on the country, became veritable garrisons, vigorously promoting the spread of blood and culture Asia. In these Gallic towns, where everything from the official language to the costumes, right down to the furniture, was Roman, where the native was so highly regarded as a barbarian that it could be a matter of vanity for a great one to have to day to his mother's intrigue with a man from Italy 2; in these streets lined with houses in Greek and Latin fashion, no one was surprised to see, guarding the country and legionnaires born in Syria or Egypt, cavalrymen and women of cataphract recruited from the Thessalians, light troops arriving from Numidia, and Balearic slingers. All these exotic warriors, with their coppery complexion of a thousand shades

from the Rhine to the Pyrenees, modifying the race at every stage.
all levels of society.

While demonstrating the impotence of Celtic blood and its passivity on the whole of the Roman world, we mustn't push things too far, and fail to recognize the influence retained by the Kymric civilization on the instincts of its mestizos. The spirit the utilitarian role of the Galls, albeit in the shadows, which is only continued to grow and support agriculture, commerce and industry. Throughout the imperial period, Gaul had its share of this genre, but in this genre it was the most important.

perpetual success. His common fabrics, his wrought metals, his chariots, continued to enjoy widespread vogue. Bringing his intelligence to bear industrial and mercantile, the Celt had kept and even perfected his ancient skills. Above all, he was brave, and one could easily make a good soldier out of him. was usually garrisoned in Greece, Judea, on the shores of the Mediterranean the Euphrates. At these points, he mingled with the native population. But there, in made a mess, everything had been done a long time ago, and a little more, a little less in these innumerable masses, was not to change anything in their incoherence. rence, on the one hand, to the predominance of melanized elements, on the other.

Let's not forget that it's only episodically that I'm currently talking about the Gaule, and only to explain how his blood had no action for

Rome disposed against them. – See Zumpt, in *Mémoires de l'Académie des sciences de Berlin*, 1840, p. 20.

1 Under the emperors, a special word was coined to express the heterogeneous whole of the universe.

romanity, romanitas; it was opposed to barbaria, which included all the Roman nations, whether from the south, north, Asia or Europe, Parthians and Germans alike, living outside this confusion. See Améd. Thierry, *Hist. de la Gaule sous l'administrat. rom.* Introd. in vol. I, p. 199.

2 Am. Thierry, *Hist. de la Gaule sous l'administrat. rom*, t. I, p. 13, Tac, *Hist.* IV, 55: "Sabinus,

super insitam vanitatem, falsæ stirpis gloria incendebatur : proaviam suam divo " julio, pet Gallias bellanti, corpore atque adulterio placuisse." What made this claim even more bizarre was that that Sabinus was only asserting it to make his right to lead an insurrection more felt. against Roman power.

prevent Rome and Italy from becoming Semitic. At the same time, I showed what this province itself had become after its conquest. I return in the course of great Roman river.

By Pompey's time, pure Italian breeds no longer existed in Italy. country had become a garden. However, for some time to come, the multitudes of people defeated, glorified by their defeat, did not dare propose for the government of the universe of men born in their disgraced countries. The ancient force of impulse

was still alive, albeit dying, and it was on the soil hallowed by victory that we-
was still looking for a universal master. As institutions do not derive
the ethnic state of the people, this situation must be well established before the
institutions were established and, above all, completed. In the past, Italy had only obtained the
Roman citizenship long after Rome had been completely invaded by the
Italians. It wasn't until the city was in complete disarray, and the Italians were in full
Peninsula had erased the influence of their national populations that the provinces
were admitted en masse to civil rights, and the Arab was seen in the depths of his home.
desert, the Batave in his swamps, calling himself, but without too much pride, a Roman citizen.

Nevertheless, before we had reached that point, and the state of affairs had been confessed by the
the law, ethnic incoherence and the disappearance of the Italian races had already become apparent.
in the most important act that politics could bring about, I say, in the choice of
emperors.

For a society that had reached the same point as the Assyrian agglomeration, kingship
Persian despotism and Macedonian despotism, and now sought only tranquillity, and,
stability as much as possible, it's surprising that the empire didn't, from the outset
accepted the principle of monarchical heredity. Certainly, it's not
the cult of an overly prudish freedom that disgusted him in advance. His repugnance
came from the same source that had prevented world domination elsewhere.
to be perpetuated in the family of Olympias' son.

The Ninivite and Babylonian kingdoms were able to inaugurate dynasties. These
States were ruled by foreign conquerors, who imposed a strict regime on the vanquished.
form, dispensing with all assent, and thus the constitutive law was not
based on compromise, but on force. This fact is so true that dynasties do not
the right of victory. In the Persian monarchy
was no different. Macedonian society, itself the product of a pact between the
nationalities of Greece, and embroiled from its very first step in the anarchy of the
Asian ideas, didn't work so easily or so simply. It
to found anything unitary or even stable, and in order to live it had to agree to
scatter its forces. However, its influence is still quite strong
to determine the foundation of the various kingdoms of Bactria, of the
Lagids, Seleucids. There were dynasties there, probably not very regular ones,
the domestic observance of rights of inheritance, but at least
unshakeable in possession of the throne, and respected by the native race. This

circumstance clearly shows the extent to which the ethnic supremacy of the
and the rights that flowed from it.

It is therefore an indisputable fact that the Macedonian-Arian element managed to
maintain its superiority in Asia, and, although strongly opposed and even annulled on the
was still capable of producing practical results of a fairly high quality.
significant importance 1.

But the same could not be said of the Romans. Since it had never existed the world of the Roman nation, of the Roman race, nor had there ever been, for the city that rallied the world, peacefully predominant race. In turn, the Etruscans, mixed with yellow blood, the Sabines, whose kymric principle was less brilliantly modified than the Arian essence of the Hellenes, and finally the Semitic peat had gained the upper hand in the urban population. The Western multitudes were vaguely united by the common use of Latin; but what good was this Latin, which from Italy had spilled over into Africa, Spain, the Gauls and northern Europe, following the right bank of the Danube, sometimes even overtaking it? This was by no means the counterpart of Greek, even if corrupted, spread throughout anterior Asia as far as Bactria, and even to the Punjab; it was barely a shadow of the language of Tacitus or Pliny; a elastic idiom known as *lingua rustica*, here confused with *osque*, there pairing with the remains of *umbric*, further borrowing from Celtic and words and forms, and in the mouths of people who aimed for polite language, as close to Greek as possible. The language of such an undemanding personality suited the detritus of all nations forced to live together, and to choose a means of communication. It was for this reason that Latin became the universal language of the West, and at the same time will always have some difficulty whether he expelled native languages, and if so, when he did so. to them, or whether he merely corrupted them and enriched himself from their debris. The question remains so obscure that, in Italy, it has been argued that this thesis, true under that the modern language has always existed in parallel with the old. language of Cicero and Virgil.

So this nation that wasn't one, this cluster of peoples dominated by one name but not by a common race, could not have and did not have heredity. monarchy, and this was more a matter of chance than a consequence of the principles which, by placing the command in the Jules family from the outset and the houses of his relatives, conferred on a kind of dynasty too imperfect, but born of the first honors of absolute power. It was by chance, because there was nothing to prevent it, in the last years of the republic, that a master of Italian extraction, or Asian, or African, successfully asserted the rights of genius 2. So, neither the

conqueror of Gaul, nor Augustus, nor Tiberius, nor any of the Caesars, ever thought of to the role of hereditary monarch. Vast as the empire was, it would have been impossible ten leagues from Rome, we would neither have accepted nor understood the illustration of a race and much less the universal rights that its supporters had claimed for themselves. from them. In Asia, on the other hand, the old strains were still known the superior glory and prerogatives of the Macedonians. domineering.

The principate was not a dignity founded on the glamour of the past. on the contrary, on all the material necessities of the present. The consulate brought him his contingent of forces; the tribunitian power added its enormous rights; the praetorship, questorship, censorship, the various republican functions came in turn to in turn merge into this mass of attributions as heterogeneous as the masses of

on which they were to be exerted 1, and when, later on, they wanted to join the brilliant, imposing it on the useful as a necessary crowning achievement. of the world the honors of apotheosis, they could make him a god 2, but they never succeeded in bringing his sons, born or to be born, into regular possession of his rights. Heap clouds of honor on his head, make humanity tread at his feet prostrate, concentrating in his hands all that political science, the hierarchy administrative wisdom and military discipline had ever created a forces to bend wills: these prodigies were accomplished, and no complaint was but it was to a man that all these powers were lavished, never to a woman. family, never a race. The universal feeling, which no longer recognized of ethnic superiority in the degenerate world, would not have consented. One could believe under the first Antonines, that a dynasty sacred by its benefits would for the happiness of the world. Caracalla suddenly appeared, and the world, which had only been drawn in, not yet convinced, resumed his old doubts. Dignity imperial government remained elective. This form of leadership was decidedly the only one possible, because in this society without fixed principles, without certain needs, finally, in a word that says it all, without blood homogeneity, we could not live, what that by leaving the door open to change, and by lending our customers the hands of good grace with instability 3.

massacred in the Litana forest that only ten men had escaped. These gaps were filled by means of foreigners, and plebeian families of ancient extraction passed into the senate and in the equestrian order. (Ibidem, p. 25.) This shows the extent to which the old houses of Sabine origin must have become rare among patricians in the time of the first Caesars.

1 " ... Potestatem tribunitiam... Id summi fastigii vocabulum Augustus repperit, ne regis aut

" dictatoris nomen assumeret, ac tamen appellatione aliqua cætera imperia præmineret." (Tac., Ann., III, 56.)

2 " ... Cuncta legum et magistratum munera in se trahens princeps..." (Tac., Ann., XI, 5.) - Suet.,

Dom., 13: "Dominus et deus noster sic fieri jubet."

3 It is often said that it is wars that disturb people's consciences and lead them back to the past.

ignorance and prevent them from forming an accurate idea of their needs. Since the battle of Actium until the death of Commodus, there was no other rise in the interior of the empire. the Flavian struggle against Vitellius. Material prosperity was very great, but the power remained irregular and inconsistent, and national intelligence continued to decline. (See Am. Thierry, Histoire de la Gaule sous l'administration romaine. t. I, p. 241).

Nothing better demonstrates the ethnic variability of the Roman Empire than the catalog emperors. First of all, and by the rather ordinary chance that put the genius under the forehead of a patrician democrat, the first princes came from the Sabine race. How did the power was perpetuated for a time within the circle of their alliances, without any heredity. This is what Suetonius recounts with perfection. The Julii, the Claudius, the Neroni each had their day, but soon they disappeared, and the family of Flavius replaced them. It quickly faded away, and who did it replace? À

Spaniards. After the Spaniards came the Africans, and after the Africans came the Spaniards. Septimius Severus was the hero, and the lawyer Macrinus the representative, not the most but the most vile, appeared the Syrians, who were soon supplanted by new Africans, replaced in turn by an Arab, dethroned by a Pannonian. I'm not pushing no further in the series, and suffice it to say that after the Pannonian there was everything on the imperial throne 1, except a man from an urban family.

Consider again the way the Roman world went about shaping the spirit of its laws 2. Was he asking it of the ancient instinct, I won't say Roman, since it was there ever anything Roman, or at least Etruscan or Italic? By no means. Since he needed compromise legislation, he went looking for it in the country that offered, after the Eternal City, the most mixed population: on the Syrian coast, and he rightly held the school from which Papinien emerged in the highest esteem. In fact of religion, he had long been broad in his views 3. Republican Rome, before it had its own pantheon, had turned to every corner of the earth to find 4. There came a day when, in this vast eclecticism, people were still afraid of and, in order not to seem exclusive, we invented the vague word of Providence, which is, indeed, in nations that think differently but are enemies quarrels, the best to put forward. Since it doesn't mean much, it can't be used to shock anyone. Providence became the official god of the empire 5.

(Am. Thierry, *la Gaule sous l'administr. rom. Introd.*, t. I, p. 73.) I also believe that time did not had not yet arrived. He would have had to overcome resistance which, a little later, no longer existed. (See Am. Thierry, *Hist. de la Gaule sous l'adm. rom. Introd.* t. I, p. 253 et seq.) – Savigny, *Geschichte des römischen Rechtes im Mittelalter*, t. I, p. 4 et pass. "Very quickly
"In the words of the illustrious writer, Roman law ceased to be animated by a genuine creative spirit. The great
"jurisconsults of the time of Caracalla and Alexandria were just about the last who could
"This opinion is still too favorable. This opinion is still too favorable.
3 The astonishment of the less idealistic republicans of Sabine Rome must have been considerable.

seeing Annibal put forward theological grievances against him. The Carthaginian presented himself in apostle of Milytta, and, in the name of this Canaanite divinity, he destroyed Italiote temples and (See Boettiger, *Ideen zur Kunst-Mythologie*, t. I, p. 29).

4 M. Am. Thierry warmly congratulates Adrien on the fact that, in his perpetual travels through

empire, the tourist-administrator studied all religions, and, to fully penetrate their spirit and merits, had all their mysteries revealed to him, and accepted all their initiations. (Gaul under l'administr. rom. Introd. t. I, p. 173). – Petronius, *Satyr*, XVII, says excellently: "Nostra regio tain præsentibus plena est numinibus, ut facilius possis deum quam hominem " invenire."

5 Before the invention of Providence, which offered the political advantage of not having to settle any issues,

the Semitic Greeks had felt the same need as the Romans, and for the same reasons, to bring recognized cults into the sphere of political action; but, instead of accepting them

They had also sought quarrel with everyone. Two rhetors, Charax and Lampsacus, had made themselves

In this way, people's interests were spared as much as possible, in their beliefs, in their notions of the law, in their reluctance to obey to the same foreign names; in short, they seemed to lack nothing in fact. of negative principles. They had been given a religion that wasn't a religion at all, a legislation that did not belong to any race, sovereigns provided by chance, and who claimed only momentary strength. And yet, had we left it at that in terms of concessions, two points could still have hurt. The first, if we had kept the ancient trophies in Rome: the provincials would have revived the memory of their defeats; the second, if the capital of the world had remained in the same place from which the vanished victors had rushed. The imperial regime understood and gave them full satisfaction.

The infatuation with Greek and literature in the late Republic and the glories of Greece, had been pushed to extremes. At the time of Sylla, there was no good man who didn't consider the Latin language to be a coarse dialect. Greek was spoken in houses that respected each other. The people atticism, and lovers who knew how to live said to each other, in the their appointments: (Greek words), instead of *anima mea* 1.

After the empire was established, this Hellenism grew stronger; Nero became its fanatic. The City's ancient heroes were regarded as rather sad folk, and they were preferred the Macedonian Alexander and the lesser Helladian Glaive-bearers. It's true that a little later a reaction took place in favor of the old patricians and of their rusticity; but this enthusiasm is likely to have been no more than a passing fad. literary: at the very least, he only had very eloquent men as his organs, but very foreign to Latium, the Spaniard Lucan, for example. Like these praisers to disturb the general preoccupation, the current continued to flow. to Greek or Semitic illustrations. Everyone felt more attracted, more interested in them. The best the government could do to satisfy these instincts was to was accomplished by Septimius Severus, when this great prince erected rich monuments to the memory of Annibal, and that his son Antoninus Caracalla erected to the same conqueror. of Cannes and Trébie, triumphal statues in great numbers 2. What is needed to admire more, is that it fulfills Rome itself. I have said elsewhere that, if Cornelius Scipio had been defeated at Zama, but victory could not have changed the order of things. Carthaginians to dominate the Italic races. From even the triumph of the Romans, under the friend of Lælius, did not prevent these

to reduce all myths to the level of a rational explanation. Evhemère generalized this method, and all that remained for him in the divine narratives were very ordinary facts, or poorly told ones.

understood, or disfigured; finally, in his opinion, all religions were based on misunderstandings of the petty nature. He had discovered that Cadmus was a cook for the King of Sidon, who had fled to Boeotia with Harmonia, the monarch's flute-player (Boettiger, *Ideen zur Kunst-*

Mythologie, t. I, p. 187 et pass.) The great pitfall of evhemerism is to put forward explanations who need proof as much as the facts they take to task.

1 Petronius, Satyr, XXXVII: "Nunc nec quid nec quare in coelum abiit et Trimalchionis tapanta est

(Greek word)."

2 Am. Thierry, la Gaule sous l'administr. rom. Introduct., t. I, p. 187 et pass.

Once their work is done, these same races will be swallowed up by the Semitic element, and Carthage, the unfortunate Carthage, a wave of this ocean, could also savour its hour of joy in the collective triumph, and in the posthumous outrage applied to the of old Rome.

It seems that, on the day when the worm-eaten simulacra of the Fabiuses and Scipiosi saw the one-eyed man from Numidia get his marble in their midst, he had to stop to find a single humiliated provincial in the whole empire: each of its citizens could freely sing the praises of topical heroes. Le Gétule, le Maure celebrated the virtues of Massinissa, and Jugurtha was rehabilitated. The Spanish praised the fires of Sagonte and Numance, while the Gaul raised higher than the clouds the of Vercingétorix. From then on, no one had to worry about the glories insulted by these people who called themselves citizens, and the most piquant thing is that these Roman citizens themselves, half-breeds and bastards as they were with regard to all old races, had no more right to appropriate the merits of the barbarian heroes which they liked to claim, than to disgrace the great patrician shadows of the past. Latium 1.

There remains the question of supremacy for the City. On this article, as on the others, the world of the vanquished under the imperial eagles was treated perfectly.

The Etruscans, builders of Rome, had no foresight of the lofty that awaited their colony. They had not chosen their territory with a view to make it the center of the world, or even to make it easy to get to. So, from the reign of of Tiberius, it became clear that, since the imperial administration was responsible for monitoring the universal interests of amalgamated nations, it had to draw closer to the countries where life was most active. These countries were not the Gauls, void of influence, were not depopulated Italy: they were Asia, where stagnant civilization and above all the accumulation of huge masses of inhabitants, made it necessary to incessant surveillance by the authorities. Tiberius, in order not to break at first sight and settled at the tip of the Peninsula. There, he century had passed since the end of the great civil wars and the the solid results of victory were no longer achieved there, but in the East, or at least in the Middle East. at least, in Greece.

Nero, less scrupulous than Tiberius, lived as much as possible in the classical land, so sweet to this terrible friend of the arts. After him, the movement that swept the souve- rains to the east grew ever stronger. Emperors such as Trajan and Septimius Some, like Heliogabalus, spent their lives travelling; others, such as the

the eternal city. One day, the true metropolis of the world was Antioch. When northern affairs took on major importance, Trier became the residence of the heads of state. Milan was later given the official title, and,

But what was to become of Rome? Rome kept a senate to play an active role in its affairs. role sad, passive, and like a great lord imbecile, adulterous product of the freedmen of her grandmothers, but protected by the memories of her name, can still have it. Indeed, this senate served little purpose. Sometimes, when we thought about it, we asked it to recognize emperors born of the will of the legions. Formal laws prohibited members of the curia from taking up arms, and as other laws, in excluded all Italians from active military service, these seemingly benevolent honest senators, who had nothing in common with the conscript fathers. of times past 1, wouldn't have met any soldiers who knew them, had they wanted to make themselves leaders of an army. Reduced to the most basic of occupations mediocre plot, they found no one in the world but themselves to believe their importance. When, through misfortune, some prince employed them in his combinations, their borrowed authority never failed to lead them to some abyss. Unfortunate men, parvenus of chance, old men without dignity, they loved still parading around in their idle sessions, combining periods and playing at eloquence in those terrible days when empire belonged only to the wrists vigorous.

These impotent senators could have confessed to one more flaw, which later, from was their affectation of literary tastes, when they had to make a no one else cared what a book was anymore, Rome counted among its civil illustrations of very pretentious amateurs; but, on this point again, Rome was no longer the fertile field of Latin literature. Let's face it had ever been.

Counting all the beautiful geniuses who have illustrated the ausonian muses, poets, prose writers, historians or philosophers, since old Ennius and Plautus, few have been born or belonged to urban families. It was a kind of decided sterility, cast like a curse on the soil of the warrior city, which yet, we must do him justice, always welcomed him nobly, and in a manner to the utilitarian genius of the first Italic mind, anything that could enhance his splendor. Ennius, Livius, Andronicus, Pacuvius, Plautus and Terence were not Romans. Nor were Virgil, Horace, Titus Livius, Ovid and Vitruvius, Cornelius Nepos, Catullus, Valerius Flaccus, Pliny. Much less this pleiad Spanish came-- to Rome with or after Portius Latro, the four Seneca, the father and the three sons, Sextilius Héna, Statorius Victor, Sénécion, Hygin, Columella, Pomponius Méla, Silius Italicus, Quintilian, Martial, Florus, Lucain, and a long list of others 2.

Urban purists always found something to criticize about the greatest writers. Those of the latter who came from Italy had too much the flavour of the which made their style provincial. This reproach was even more deserved by the Spaniards. However, no one's vogue was diminished, and merit, whatever it may have been

for a hundred years in our country, was just as well known among the poets of Cordoba than if they had written precisely like Cicero. We cannot judge too much the scope of the criticisms levelled at the Paduan Titus Livius, but we are perfectly able to see the truth of those who pursued the Senecas, and Lucain, and Silius Italicus. These criticisms relate too well to the subject of this book to keep quiet about it. The Spanish school was thus accused of displaying to a degree what I call the Semitic character, i.e. the ardor, the color, the taste for the grandiose pushed to the point of over-emphasis, and a vigor degenerating into evil taste and hardness.

Let's accept all these attacks. We've already seen how well-deserved they are by the genius of melanized peoples. So there's no need to push them away when they're works of this genius on Spanish soil, for we must not lose sight of the fact that we here we see poetry and literature that only flourished on the Iberian peninsula. only where there was widely infused black blood, i.e. on the southern coast. At Consequently, turning the fact on its head and bringing it into line with my demonstrations, I observe once again how poetry and literature are stronger, and at the same time time more defective by exuberance, wherever Melanian blood is found abundantly, and, following this vein, you only have to go as far as the province that after Spain, was Africa 1.

There, around Roman Carthage, the cultivation of the imagination and the mind was a habit and, as it were, a general need. The philosopher Annæus Cornutus, born in Leptis, Septimius Severus, from the same city, the Adrumetan Salvius Julianus, the Numidian Cornelius Fronton, Marcus Aurelius' tutor, and finally Apuleius, raised to the highest level the glory of Africa in the pagan period, while the militant Church owed to of powerful and illustrious apologists in the person of the Tertullian, the Minutius Felix, the Saint Cyprian, the Arnobius, the Lactantius, the Saint Augustine. What's even more remarkable is that when the Germanic invasions covered the face of the Western world with their regenerating masses, it was on the where the Semitic element remained strong, that Roman letters obtained their successes. I therefore name this same Africa, this same Carthage, under the government of the vandal kings 2.

So Rome was never, not under the empire, not even under the republic, the sanctuary of the Latin muses. She felt it so well that, within her own walls, she gave no preference to its natural language. To educate the population the imperial treasury maintained not only Latin grammarians, but also grammarians from rians. Three Latin rhetors, but five Greeks, and, at the same time, like people

of Latin-language letters found honours and a salary and an audience everywhere than in Italy, Hellenic writers were also attracted to and held in Rome by similar advantages: witness Plutarch of Chaeronea, Arrien of Nicomedia, Lucian of Samosate, Herod Atticus of Marathon, Pausanias of Lydia, all of whom..., came to compose their works and make a name for themselves at the foot of the Capitol.

So, with every step we take, we sink deeper into the accumulated evidence of the truth that Rome had nothing of its own, neither religion nor laws, neither language nor literature, nor even serious and effective precedence, and this is what nowadays days, we proposed to consider in a favorable light and approve as a happy novelty for civilization. It all depends on what you like and what you're looking for, of what is blamed and condemned 1.

Critics of the imperial period point out, for their part, that over the entire On the face of the Roman world since Augustus, no illustrious individuality stands out. All is obliterated; no grandeur honored, no baseness withered; all lives in silence. Old glories are the passion of rhetorical declamators in the age of the classes; they belong to no one, and only empty-headed people can catch fire for them. No more great families; all are extinguished, and those that, occupying their place, trying to play their part, emerging this morning from the peat, there will return this evening 2. Then that ancient patrician freedom which, with its drawbacks, also had its beautiful and noble sides, it's over. Nobody thinks about it, and those who, in their books, still throw theoretical incense at his memory, as courtiers, seek the friendship of the powerful of the day, and would be sorry that their regrets be taken at face value. At the same time, nationalities are shedding their insignia. They go from one to the other, bringing disorder to all social notions, they no longer believe in themselves. What they have kept personal is the thirst to prevent one of them from escaping the general decadence.

With the oblivion of race, with the extinction of illustrious houses whose examples that once guided the multitudes, with the syncretism of theologies, have come in droves, not the great personal vices shared by all times, but that universal

Soon, "republican" and "aristocratic" men were the only ones left as leaders; neither Corbulon, Paetus Thraséas, Agricola nor Helvidius belonged to the "old patriciate". From In the second century, and especially in the third, the senatorial families "were mostly foreigners. to Italy.

of ordinary morality, this uncertainty of all principles, this detachment of all individualities from public affairs, this scepticism which is sometimes laughing, sometimes morose, indifferently inclined to what is not of interest or use disgust of the future, and these are all misfortunes that are well worth the effort. otherwise degrading for companies. As for political contingencies, just ask the Roman crowd. Nothing repulsed him, nothing surprised him. The conditions homogeneous peoples demand from those who wish to govern them, they have lost even the idea of it. Yesterday it was an Arab who ascended the throne, tomorrow it will be a shepherd's whip Pannonian who will lead the people. The Roman citizen of Gaul or Africa will be console himself with the thought that it's none of his business after all, that the first is the best, and that an acceptable organization is one where his son, if not himself, can in turn become emperor.

This was the general feeling in the 3rd century, and for sixteen hundred years, all those who had been...

pagan or Christian, who have reflected on this situation have not found it beautiful. The politicians and poets, historians and moralists alike, have poured out their contempt for the filthy populations who could not be made to accept any other diet. This is the trial that some otherwise eminent minds, men of a very special Today, a vast and solid erudition strives to revise. They are carried away natural sympathy, which ethnic similarities cannot explain. that are all too obvious.

It's not that they don't agree on the accuracy of the reproaches levelled at the multitudes of the imperial era; but they counter these flaws with alleged advantages that, in their eyes, redeem them. What are we complaining about? religions? The result was universal tolerance. The relaxation of official doctrine cielle on these matters? It was nothing but atheism in Law 1. What does it matter effects of such a high-profile example?

From this point of view, the debasement and destruction of large families, even of the national traditions they retained, are acceptable results. The classes of the time could not fail to welcome this holocaust when thrown on their altars. To see men who are heirs to the most august names men whose fathers had given their country a thousand victories and a thousand provinces, see these men, to earn their living, reduced to carrying the ball and acting as gladiators; see matrons, nieces of Collatin, reduced to the bread of their lovers, they are not for the sons of Habinas, any more than for the cousins of the Spartacus. The only difference is that the coffin maker portrayed by Petronius wants to get there gently and without violence, while the beast of the ergastules better savor the misery that she herself, in person, has made, especially if she is bloody. A state without nobility is the dream of many an era. It doesn't matter the nationality loses its columns, its moral history, its archives: everything is well when the vanity of the mediocre man has lowered heaven to the reach of his hand.

What does nationality itself matter? Wouldn't it be better for the various human groups lose everything that can separate or differentiate them? As such, in Indeed, the imperial age is one of the most beautiful periods humanity has ever known. travelled.

Let's move on to the actual benefits. Firstly, it is said, regular administration and unitary. Here we need to examine.

If the praise is true, it's high, but there are doubts about its accuracy. I understand that, in principle, everything led to the emperor, that the smallest officers and military had to wait hierarchically for the order to come down from the throne, and that, on the vast periphery as well as at the center of the state, the sovereign's word was decisive. But what did it say, and what did it want? Never more than a one and the same thing: money, and if she could get it, intervention from on high. was not concerned with the internal administration of provinces and kingdoms, more

This is particularly true of towns and villages, which were organized according to the old municipal plan, had the right to be governed solely by their curia. This right survived, enervated by the truth, because the caprice of above disturbed on thousand occasions the exercise of it, but it existed alone, deprived of many advantages and offering all the disadvantages of the bell tower.

Democratic writers make a great deal of the title of citizen conferred on the universe by Antonin Caracalla. I'm less enthusiastic. The most beautiful prerogative is only of value when it's not lavished. When everyone is illustrious, no one is any more, and so it was with the innumerable throngs of provincial citizens 1.

All of them were forced to pay taxes, all of them became liable to the punishments that imperial jurisprudence applied; and, without worrying about what this the civis romanus of yesteryear, they were subjected to torture when the slightest legal temptation. Saint Paul owed his civic status claimed a treatment of honor; but the confessors, the virgins of the Church, even though they had been granted the right to live in the city, they were nevertheless slaves. It was now common practice. The levelling edict was thus able to please a day to the subjects, showing them the lowered state of those they once envied. He did not relieve them: it was simply a great prerogative abolished and thrown away. water 2.

And as for the municipal senates, masters, supposedly, of administering their cities according to local opinion, their felicity wasn't as great as people thought, either.

gives reason to believe 1 I want their actions to remain fairly free in small matters. Let's not forget that, as soon as it came to requests from the tax authorities, over deliberation, no reasoning, untied purse! These requests were frequent and unobtrusive 2. For some emperors who, in a long principate, found the to regulate their appetites, how many more did we see who, in a hurry to sit down at the world's table, had only time to devour what their hands could eat. grasp? And yet, among the princes blessed with a fine reign, how many were there that almost ceaseless wars did not force them to devour the substance of their peoples? And finally, how many more of the peacemakers can we name whose most beautiful years were spent directing the empire's best resources against of usurpers, who, for their part, were taking to the cities all that was up for grabs? The taxman was therefore almost never, except under the Antonines, in a position to spare his demands; and so the municipal magistrates were primarily concerned with throwing money at the problem. imperial coffers, which detracted greatly from the merits of their quasi-independence on the rest, or rather reduced it to nothing.

The decurion, the senator, the venerable members of the curia, as they call themselves for these people, descended from some wicked freedmen, merchants

slaves, colonized veterans, cut through the patrician and the old Quirite, were not not always in a position to hand over to the tax agent the share that the latter had order to demand. Voting was nothing, you had to collect, and when the commune was exhausted, at the end of their ways, ruined, the Roman citizens who made it up could no doubt be caned to extinction by the appariteurs and guards of the but hoping for sesterces was illusory. So the officer imperial, himself a victim of his superiors, didn't hesitate for long. At his his own lictors, and casually asked the venerable and illustrious senators to pay out of their own funds the amount he needs to establish his

accounts. The illustrious senators refused, finding the demand misplaced, and so on, respect aside, they were subjected to the same treatment, the same conditions. ignominies they were so lavish with towards their free constituents 1.

The result of this regime was that soon the curiales, disillusioned about the merits of a toga which did not guarantee them bruises, tired of sitting in a capitol which did not guarantee their homes from house inspections and spoliation. the threats of the riot which, without bothering to seek out the legitimate objects of his anger, rushed at them, sad instruments, these wretched curiales agreed to that their honors were too heavy and that it was better to prefer a less prominent, but calmer existence. Some of them emigrated and went to settle as private citizens in other towns. Some joined the militia, and, when Christianity became a legal religion, many became priests.

But this was not the taxman's account. The emperor therefore passed laws to deny curiales, under the most severe penalties, the right to ever abandon the place of their duties. Perhaps this was the first time the unfortunates had been nailed down, by law, to the pillory of greatness 2. Then, just as, to lower and debase the senate of Rome, its members were forbidden to engage in the profession of war. provincial senators and the exploitation of their fortunes, it was forbade them to become soldiers, and by extension to leave their profession. fathers, and, by extension, the same law was applied to the other citizens of empire; so that, by the most singular combination of political conveniences, the Roman world, which no longer had different races to isolate from each other, did this that had been decreed by Brahmanism and the Egyptian priesthood. hereditary castes, the true genius of confusion! But there are times when the need for salvation forces states and individuals alike to the most monstrous inconsistencies.

These are the curiales who can be neither soldiers, nor merchants, nor grammarians, nor and the most monstrous tyranny in the midst of the sea. the passionate fervor of nascent Christianity, we lived, in defiance of our conscience,

Geschichte des römischen Rechtes im Mittelalter, t. I, p. 22 et seq. In the same place, details of the miserable life of the curiale. The author I am quoting is of the opinion that nothing can give a more accurate idea of

the internal decomposition of the state under Christian principles that theodosian constitutions relating to municipal curia. Not only did the curiales not want to be, but they even preferred serfdom, and a law was needed to close this refuge to them. It even came to this strange resource of condemning people prosecuted for crimes to the status of decurions. In truth, an imperial decree restricted the use of this singular penalty to the punishment of ecclesiastics. who, through cowardice, had evaded the orders of their leaders (Savigny, loc. cit.)

the law prevent these wretches from entering holy orders, always because the fisc, holding in them the best of his pledges, would not let them go 1.

Such extremes could never occur in nations where a genius a little noble ethnicity still breathes its inspirations to the multitudes. Shame in falls entirely, not on the governments, which the debasement of the people forced to resort to it, but on these degenerate peoples 2. These accommodated to live under this yoke. It's true that in the Roman world there were a few partial insurrections, caused by the excess of evils; but these brawls, stimulated by the flesh in revolt and supported by nothing generous, were always nothing more than a of plagues, an opportunity for looting, massacres, rapes and arson. Visit only learned of the explosion with legitimate horror, and, once the revolt had been once smothered in blood, everyone was pleased, and rightly so. Soon and continued to suffer as patiently as possible; and, since nothing was than the mores of servitude, it soon became impossible for the people to obtain payment of taxes without resorting to violence. The curiales from their most solvent constituents than by having them knocked out, and, at In turn, they would only let go if they received a rod. Special moral very much understood in the East, where it forms a sort of point of honor. Even in and under pretexts of local utility, the curiales came to despoil their fellow citizens, and the imperial magistrates let them off scot-free, only too pleased to know where to find the money when you need it.

So far, I've been very willing to admit that the emperor's people stood immaculate from general corruption; but the assumption was gratuitous. These men were just as rapacious as the republic's former proconsuls. What's more, they were much more numerous, and when the exhausted provinces pretended claim from the common master, we can judge how easy it was. Holding administration of the imperial posts, leading a large and active police force, having only the right to grant passports, local tyrants made it almost impossible the departure of accusing agents. If all these precautions were to be put in place the prince's palace by obscure provincials, serviced by their own by all the friends, creatures and protectors of their enemy? Such was the administration of imperial Rome, and, while I readily concede that the entire

to a peculiar confession. He relates that after spying on the Senate's deliberations, Tiberius was about to sit in a corner of the praetorium and attend the judgments; then he adds: "Many judgments, by the effect of his presence, were rendered contrary to the "intrigues, the prayers of the powerful; but,

while equity was saved, freedom was "lost. (Ann., I, 75.) Freedom from what? freedom from hang the innocent and ruin the poor? When a nation has reached the point where the Romans the empire, the first of his needs is a master; only a master can save him from convulsions incessantly. Tiberius' genius made up for the shameful inertia of the senate and the people; his ferocity was

at least excusable by the bloodthirsty abjection of both. What he was killing was hardly worth pity, and he would undoubtedly have been more sparing with men who had not deserved his pity. a reflection of the deepest disgust, which escaped him every time he left the senate: "O homines ad servitutem paratos!" (Tac., Ann., III, 65.)

that the empire was governed by a single ruler,
and that cities, masters of their own internal regime, could call themselves whatever they wished. autonomy, minting money, erecting statues and whatever else you want, I don't care.
nor do I understand the good that resulted for anyone 1.

The supreme praise for this Roman system, then, is that it was what it was supposed to be. regular and unitary. I have said of what regularity; let us now see of what regularity. unit.

It's not enough for a country to have a single master for fractionation and its be banished. As such, France's former administration would have was a unitary one, which no one would agree with. The empire would also have been unitary and, at that price, what we had known under such and such a Assyrian monarchy was also unity. The union of sovereign rights over a single It's not enough to have a single head; the action of power must spread from one side to the other. to the last extremities of the body politic; that a single breath circulates throughout this being and makes it sometimes move, sometimes sleep in a just rest. Now, when the most diverse regions are all administered according to the same ideas that suit them, are only financially and militarily answerable to one authority There's no real cohesion, no real amalgam. It's an approximate concentration of political forces, if you like; it's not unit.

It's also a prerequisite for unity to be established and to bear witness to the regular movement which is its main merit; it is that the supreme power is sedentary, always present on a designated point, and from there diverge his solicitude, by means, by ways, as uniform as possible, on towns and cities. provinces. Only then do institutions, good or bad, function as they should. a well-assembled machine. Orders flow with ease, and time, that great and powerful an indispensable agent for everything serious in the world, can be calculated, measured and used without unnecessary prodigality, as well as without disastrous parsimony.

This condition has always been lacking in the imperial organization. I have shown how most of the masters of the State had, from the outset, abandoned Rome, to settle sometimes at the southern tip of Italy, sometimes in the north of Gaul, while others traveled for the duration of their reign. What could be a

administration whose agents didn't know where to find the chief from whom their power, and whose orders they were only supposed to carry out? If the emperor had constantly held in Antioch, it would undoubtedly have taken a long time to make instructions to the courts of Cadiz, Trier and Brittany;

however, on balance, this distance could have been used to calculate the constitution of the these remote provinces, the extent of responsibility granted to magistrates for to govern and defend them: in this way, we would have managed, as best we could, to give them a regular organization.

But, when a messenger left Paris or Italica to take orders, arrived slowly at Antioch, and learned there that the emperor had left for Alexandria; that, once the provincial representative had arrived in that city, a new departure brought him to Naples, and could lead him beyond the Rhine to the decumate limits, in What, I ask, was the unitary character of such an organization? To affirm it, is to support the absurd; the emperor was to leave, and indeed did leave, to the initiative of the prefects and generals an independence of action that had the most far-reaching both for the proper administration of the territory and for the highest imperial heredity, for example.

If the government had been united, its driving forces gathered around the it would have been at the deceased prince's court that the capacity for succession would have was debated; this was by no means the case. When the emperor died in Asia, his in Illyria, Africa or Brittany, depending on the region.

that, in one or other of these provinces, he improvised a sovereign who had known to his cause, and thus enjoyed greater power.

Each major state district had its own court in its main town.

where power, however delegated, took on the appearance of authority.

and absolute, disposed of everything accordingly, and interpreted the laws themselves,

going so far as to confiscate taxes, with no concern for the treasury. I don't deny that the lightning of the mortal god, of the sovereign hero, sometimes burst upon the heads of the bold;

yet, in most cases, it was only after a long period of tolerance that the

the excuse of abuse. Moreover, it was not uncommon for the magistrate

the lightning from whence it came, and declared himself emperor.

the ridiculousness of this phantom of monarchical unity, which sought, without

to embrace and fertilize a world subjugated only by its own overwhelm.

So I can't give you any of the sympathy you're now asking for.

and praise for the imperial era. I confine myself to being accurate; it's

the regime inaugurated by Augustus was not in itself a success.

neither beautiful, nor fertile, nor praiseworthy, he had a kind of superiority far preferable to the

is that, in the face of the multiple populations that have fallen to the power of the eagles, the

was the only one possible. He made every effort to govern with reason and honour.

the masses entrusted to him. He failed. The fault was not his own: let her

falls on these populations themselves.

If the government made its religion out of a worthless theological formula, out of a word

completely meaningless, I absolve him. He had been forced into it by the need to impartial among a thousand beliefs. If, abolishing in its courts of appeal the he replaced them with an eclectic jurisprudence based on three principles were servility, atheism and approximate fairness, was that he had felt dominated by the same need for levelling. If he had, finally, subjected his processes

administration to a complicated, slack, unbalanced balance between softness and violence, is that in the intelligence of the subject masses, he had not found any to support a more noble regime. Nowhere was there the slightest hint of any understanding of serious duties. The governed were only committed to nothing with the rulers: should we then accuse the chief, the head of the empire, of the impuissance of the body 1? Its flaws, its vices, its weaknesses, its cruelties, its oppressions, his failures, and, again, his furious intoxications of domination, his efforts to make heaven come down to earth, and put it under the feet of his power that nobody ever imagined would be enormous enough, divine enough, surrounded by enough of prestige, quite obedient, who, with all this, could not manage to simply give himself heredity, all this madness stemmed from nothing other than the appalling anarchy dominating this society of rubble.

Words are as powerless to convey it as thought is to imagine it. Let's try to get an idea of what's involved by summarizing the main points in broad strokes. the main alliances of the Assyrian and Egyptian decadence, Celtic, Carthaginian, Etruscan, and the colonization of Spain, France Gaul and Illyria; for it was from all this detritus that the Roman Empire was formed. Let's not forget that in each of the centers I've mentioned, there were already mergers. almost innumerable. Let's not lose sight of the fact that, if the first alliance of black and white had given the chamitic type, the individuality of the Semites, of the most the triple hymen of black, white and white, from which the ancient Semites a special race has emerged; that this race, taking on another contribution of black elements, or white or yellow, had changed in the affected area to form a new combination. And so on ad infinitum; so that the human species, subjected to a such a wide range of combinations, was no longer separated into categories distinct. It was now done in juxtaposed groups, whose economy was disrupted. and who, constantly changing their physical conformation, their instincts and aptitudes, presented a vast gin of individuals who had no feeling for the could no longer unite, and that violence alone was able to make them march in unison. not even 2. I have applied the name Semitic to the imperial period. You must not this word as indicating a human variety identical to that which resulted from the ancient Chaldean and Chamite mixtures. I have only tried to indicate that, in the

came from southern regions. Yet they deserve more attention than has been given to them in the past. until now. Many slaves of the Wendish race were widespread in Italy and Greece long before the last century of the republic. The names given to servile characters by the poets of the and the Latin school of Plautus and Terence. We can also attribute Romanized Slavs certain inscriptions, engraved on tombs or instruments, which Mommsen and Lepsius have quoted and which Mr. Wolanski has interpreted accurately by the Slav.

I believe only that Mommsen, like Wolanski, attributes an antiquity that is far too high to the present day.

to these curious monuments. – See Mommsen, *Die unter-italischen Dialekte*, and Wolanski, *Schriftdenkmale der Slawen*.

multitudes spread with the fortune of Rome over all the lands subject to the Caesars, most were affected by a greater or lesser alloy of black blood, and thus represented, in infinite degrees, a combination, not equivalent, but similar to the Semitic fusion. It would be impossible to find enough names to describe it. the innumerable nuances, each endowed with its own individuality. that the instability of alliances combined at any moment with some other. However, as the black element was more abundant in the most of these products, some of the fundamental aptitudes of the Melanian species dominated the world, and we know that, if contained within certain limits intensity, and matched with white qualities, they are used to develop arts and the intellectual improvements of social life, they show little interest in the to the solidity of a serious civilization.

But the ginning up of the breeds not only made it impossible for a regular government, destroying the instincts and general aptitudes from which the stability of institutions; this state of affairs also undermined, on the one hand, the the normal health of the social body by giving rise to a host of individualities fortuitously endowed with too much strength, and exerting a disastrous action on all the groups to which they belonged. How would the company remained seated and quiet when, at any moment, some combination of elements and fusion created above, below, in the middle of the ladder, and more often at the bottom than elsewhere, because there's more space for of chance, individualities were born armed with faculties that were to act, each in a different way, on their neighbors and neighbours' neighbours. contemporaries?

In times when the national races combine harmoniously, the men of talent shine brighter because they are rarer, and they are rarer because they are rarer. rare because, as a homogeneous mass, they can only reproduce widespread aptitudes and instincts around them, their distinction doesn't come from the disparity of their faculties with those of other men, but rather from the opulence in which they possess general merits. These creatures are really great, and since their superior power consists solely in better unravel the natural ways of the people around them, they are understood, they are followed and made to do, not brilliant sentences, not even always illustrious things, but things useful to their group. The result of this perfect, intimate concordance of the ethnic genius of a superior man with that of the race he guides, is shown by the fact that, if the people are still in the heroic age, the chief is later confused, for the annalists, with the population, or the population with the chief 1. This is how we speak of the Tyrian Hercules alone without mention the companions of his travels, and, conversely, in the great

migrations, we usually forget the name of the guide and only remember the name of the of the driven masses. Then, when the light of history became too intense, prevents such confusion, it is always difficult to distinguish, in the actions and successes of an eminent ruler, which constitutes his personal work of what belongs to the intelligence of his nation.

At times like these in the life of a company, it's very difficult to be a great man, since there's no way to be a strange man. Blood homogeneity is opposed to it, and to distinguish oneself from the vulgar one must not be otherwise made than he is, but, on the contrary, by resembling it, exceed all its proportions. When you're not not very big, you always get more or less lost in the multitude, and the mediocrities are not noticed, since they merely reproduce the common physiognomy. Thus, elite men remain isolated, as do some in the middle of a coppice. Posterity, discovering them from afar in their immense stature, admires them more than it does their analogues at times when the ethnic principles, too numerous and badly amalgamated, make the power completely different facts.

In these latter cases, it's no longer simply a matter of a man's ability to perform. that it can be declared great. There is no longer an ordinary level. The masses no longer have a uniform way of seeing and feeling. So it's sometimes because that this man has grasped a salient aspect of the needs of his time, or even because that he has turned back the clock, that he is making himself glorious. In the first alternative, I recognize Caesar; in the second, Sylla or Julian. Then, thanks to a situation of myriad nuances develop within the instincts of a composite ethnic group. and human faculties; from each of the groups forming the masses, emerges superiority. In the homogeneous state, the number of was limited; here, in a society made up of disparates, this is not the case. number of people suddenly appears to be very large and colourful in a thousand ways. warrior who extends the boundaries of an empire to the violinist who succeeds in to make two hitherto enemy notes squeak in an acceptable way, legions of people gain fame. The whole crowd rises above the multitudes perpetual fermentation, pulls them to the right, pulls them to the left, abuses their impossibility to discern the true even to have a truth above them, and causes of disorder. It is in vain that serious superiorities strive to remedy the evil: either they die out in the struggle, or they don't survive. to build a temporary dike. Barely have left the square, the floods break and carry away their work.

In Semitic Rome, there was no shortage of grandiose natures. Tiberius knew, could, would and did. Vespasian, Marcus Aurelius, Trajan, Adrian I would count in But all of them, including the great Septimius Severus himself, were powerless to cure the incurable, gnawing disease of a multitude of incoherent, with no definite instincts or inclinations, unwilling to allow itself to be directed for long. towards the same goal, yet hungry for direction. Too stupid to understand anything

and poisoned by the successes of the tiny coryphae who, in their own way

making an audience first, a party second, arrived at the end where it pleased heaven: many to eminent positions, the majority to the opulence of the wealthy not enough to the scaffold. We must distinguish between these superiorities two classes of subordinates, each with a very different role to play. the other took the military helmet and entered the camps. I don't know how of this one, from a social point of view, than praise 1.

Indeed, the unique necessity, to use the expression of an ancient song of the Celts 2, admits only one mode of organization for armies, that of ranking. and obedience. Whatever state of ethnic anarchy a country finds itself in social body, as soon as an army exists, it is necessary to leave it this rule without bias invariable. As far as the rest of the political organization is concerned, everything can be in question. Everything will be doubted; everything will be tried, mocked and scorned. the army, it will remain isolated in the midst of the state, perhaps wrong in its purpose but always more energetic than its surroundings, motionless, like a homogenous people. One day, it will be the only healthy part of the family. of the nation 3. In other words, after a great deal of movement, shouting and of triumphal songs, which were soon suffocated under the debris of the legal edifice, which, constantly rising, constantly falling, the army ends up overshadowing the rest, and that the masses may still sometimes believe themselves to be in the happy days of their vigorous childhood, when the most diverse functions were held by the same people. being the army, the army being the people. There's not much to applaud, however, about these pretence of adolescence in the midst of caducity; for, because the army is worth better than the rest, its first duty is to contain, to subdue, no longer the enemies of the fatherland, but its rebellious members, who are the masses.

In the Roman Empire, the legions were the only cause of salvation that prevented civilization from sinking too quickly in the midst of ever more determined convulsions by ethnic disorder, it was they alone who provided the administrators of First and foremost, the generals capable of maintaining good order and putting down revolts, to defend the frontiers, and, in short, these generals were the nursery from which emperors, most of them certainly less important for their dignity than for their talents or character. The reason is transparent and easy to understand. Out

a negative value, however indispensable it may be, only if it is made up of the best elements It's not just a matter of ethnicity, but also of the social body to which it lends its support. This is precisely what happened with the legions of Rome, as I shall explain in due course. Similarly, in our time, the troops mantchoues are certainly superior to the Chinese populations; but, since they are also recruited from these populations, their military merit leaves much to be desired. What he of the law of camps can only neutralize to a certain extent the bad consequences of mixing.

almost all from the lower ranks of the militia, they were, by virtue of some

had risen through the ranks and surpassed the common level by some happy effort, and, carried to the vicinity of the last and most sublime degree, before crossing it with rivals worthy of them and from the same backgrounds. proofs. There were exceptions to the rule, but I have the imperial catalog under control. my eyes, and I'm not going to let it be said that the majority of names don't confirm this. as I go along.

The army was therefore not only the last refuge, the last support, the only torch, the soul of the company, it was still she who, alone, provided the guides and generally gave them good. By the excellence of the eternal principle on which all military organization is based, a principle which, moreover, is merely the imitation of the admirable order resulting from the homogeneity of the races, the army made the merit of its first-rank superiorities to the general advantage, and contained the actions of others in an even more profitable way through the influence of hierarchy and But in the civil order, things were quite different: there was no didn't go so well.

There, a man, the first to come along, whom a fortuitous combination of principles his family made him somewhat superior to his father and his grandparents. neighbors, was more often than not working in a narrow, selfish sense, independent of social good. The literate professions were naturally the den where these ambitions lurked, for there, to captivate attention and stir the world, there is no all you need is a sheet of paper, an ink horn and a mediocre piece of luggage. studies. In a strong society, a writer or orator doesn't take credit for his work. without being high-flying. No one would stop to listen to massacres, because all the the world has the same bias on everything, and lives in an intellectual atmosphere more or less delicate, but always severe. Not so in the days of the degenerations. Not knowing what to believe, what to think, what to admire, everyone listens. and it's not even what the histrionics say that pleases, it's as he says it, and not if he says it well, but if he presents it in a manner new, and not even new, but bizarre, only unexpected. So that, to obtain the benefits of merit, you don't need to have any. We're dealing with impoverished, numb, depraved, dazed minds.

In Rome, for centuries and in the image of Greece, also languishing in the Semitic period, the career of any teenager without fortune or courage was that of the grammarian. The trade consisted in composing verse pieces for the rich, to to give public readings, to lend his pen to factums, petitions, memoirs intended for curiales, or even provincial prefects. The bold risked the risk of their backs and their muse feeling the bad effects of the mood of an unliterary court 1. Many still became informers. The most of these grammarians led the lives of Encolpe and Ascylte, scruffy heroes from Petronius' novel. They were to be found in the public baths, talking under the

colonnades 1, in the homes of those who gave supper, and more regularly in the houses of debauchery, of which they were the habitual hosts and often the introducers.

They led that capricious, unbridled life that modern euphemism calls the artist or bohemian 2. They were introduced into opulent families as preceptors, and didn't always give their pupils the best lessons of morality 3.

Later, those who didn't stop at the beginnings of this fantasy existence, either happier or more skilful, became public professors, patent rhetors in some municipality 4. Then they gourmaient in civil servants, and added a their own way to the thousands of glosses already published on the authors. From this category were the simple pedants, who married and had their own families. the bourgeoisie. But the majority of them did not emerge in these laborious and enviable, albeit modest, functions. living outside social classifications. Lawyers, nothing distinguished beginners of men of the same profession in all times and all countries 5. who knew how to make their mark through the brilliance of their words or the solidity of their doctrine of the obscure bars and could lay claim to the august offices of the prétoire. More of a hero was among them. The others thrived on trials and inflated the basilicas with sophistry and argumentation 6. But the bar, the professoriate, the profession of libellist, it wasn't this that attracted the literary crowd in particular, it was the profession of philosopher.

As far as morals were concerned, there was little distinction between the different schools: philosopher was the man with the beard, besack and Greek-style coat. Even if he was born in the in the extreme mountains of Mauritania, a Greek-style coat was essential for the a true sage. Such a garment infallibly gave that air of capability that drew respect amateurs. For the rest, people were Platonists, Pyrrhonists, Stoics, Cynics.

tu, hercule, qui, ut foris cœnares, poetam laudasti. Itaque ex turpissima lire in " risum diffusi, pacatius ad reliqua secessimus. "

3

Ibid, LXXXV.

4 These were the teaching methods adopted by these children's educators, of whom one character from

Petronius, a rhetorician himself, says: "Et ideo ego " adolescentulos existimo in scholiis stultissimos fieri, quia nihil ex iis quæ in usu habemus " aut audiunt aut vident. Sed piratas cum catenis in littore stantes et tyrannos edicta " scribes quibus imperent filiis, ut patrum eorum capita præcidant ; sed responsa in " pestilentia data ut virgines tres aut plures immolentur ; sed mellitos verborum globulos " et omnia dicta, factaque quasi papavere et sesamo sparsa." (T. Petronii A., Satyricon, I.)

5 Petron, Satyr, XV: "Advocati, tamen, jam pene nocturni, qui volebant pallium" luctificare,

flagitabant, uti apud se utraque depenerentur, ac posteto die judex querelam " inspiceret... Tam sequestri placebant, et nescio quis ex concionibus, calvus, " tuberosissimæ frontis, qui solebat aliquando et caussas agere, invaserat pallium, " exhibiturumque crastino die adfirmabat."

6 Petron, Satyr, V :

Det primos versibus annos,
Maoniumque bibat felici pectore fontem ;
Mox et Socratico plenus grege, mater habenas
Liber et ingentis quatiat magni Demosthenis arma.

developed the doctrines of Proclus, Fronton or, more often their commentators, now ignored, then fashionable, it didn't matter; was to keep the idle occupied and earn the admiration of the city dweller, the contempt of the soldier 1. Most of these philosophers were confirmed atheists, and preached doctrines that led there, or not far. Some, gifted with eloquence beyond their years line, managed to please great people, and, living at their own expense, acted or conscience. Many, after professing that there is no who didn't have a God, didn't find their profession lucrative enough, became isiacs, or priests of Mithra, or servants of other Asian divinities discovered by them and they had the sense to invent. It was the prevailing taste in the upper classes that to go and throw streams of superstitious adoration at the heads of idols, unknown the day before which no longer knew where to spread, since regular cults were no less discredited by fashion than other national traditions. All these philosophers, all these all these Semitic scholars and rhetors were mostly witty people. They generally held in a corner of their minds a system capable of regenerating the social body; but, by an unfortunate misfortune that paralyzed everything, just as many heads, opinions, so that the multitudes whose intellectual lives they dreamed of regulating were plunging further and further into inextricable chaos.

Then, as a natural consequence of the lowering of ethnic powers and the enervating strong breeds, literary and artistic skills had been declining daily. This which, because of poverty, one was forced to consider as merit, became very miserable. Poets reiterated what the ancients had said over and over again. Soon the talent was limited to copying as closely as possible the shape of a particular classic. People began to rave about centons. The poetic craft became more difficult. The prize went to the person who could compose the most verses using hemistiches taken from Virgil or Lucain. Of theaters, for a long time, no longer a shadow. Mimes had once dethroned comedy; acrobats, gladiators, roosters and the chariot races had silenced the mimes.

Sculpture and painting suffered the same fate – both arts deteriorated. From an audience devoid of ideas, no real artists emerged. Do you want to know in which the last spark of original composition? In history; and by whom was it best written? By soldiers. They were soldiers who, above all, wrote the History of Augustus. Outside the camps, there were also, without doubt writers of genius and rare elevation, but these were inspired by a superhuman feeling, illuminated by a flame that is not earthly: these were the Church Fathers.

It may be argued from the works of these great men that, despite what there were still firm, honest hearts in the empire. Who denies it? I

speaks of multitudes, not individualities. Certainly, in the midst of these of misery, here and there still remained, swimming in the vast abyss, the most virtues, the rarest intelligences. These same fortuitous conjunctions of elements and, as I noted in the first volume, in the second volume, in the third volume, in the third volume, in the fourth volume, in the fourth volume, in the fourth volume, in the fourth volume, in the fourth volume.

even a considerable number of the most respectable men for their integrity their innate or acquired talents. Some of them were to be found in the senates. under the sow of the legionaries, he met some at court. The episcopate, the service basilicas, monastic gatherings fed them in droves, and already some bands of martyrs had certified with their blood that Sodom still contained many right.

I do not wish to contradict this evidence; but, I ask, to what do so many virtues, what were so many merits and so much genius good for? Could they stop his rotting for a minute? No; the noblest minds did not convert the crowd, did not give them heart. If the Chrysostoms and to their contemporaries the love of country, it was of that of the other side that the They no longer thought of the miserable earth their sandals were treading. Surely one could have counted many people of virtue who, too persuaded to their powerlessness, or lived as well as they could, adapting to the times, or - and these were the most nobly inspired - abandoned the world to its own to the practice of Catholic heroism and to the desert. the means to free oneself without weakness from a gangrenous society. The army was still a an asylum for these crumpled souls, where moral honor was preserved under the aegis of military honor. There was an abundance of wise men who, with their helmets on head, sword at their side and spear in their hands, went out in cohorts, without regret, to offer their throat to the sacrificial knife.

So, what could be more ridiculous than the opinion, however established, that attributes to the invasion of the northern barbarians the ruin of civilization! Those unfortunate barbarians, in the 5th century as delirious monsters who, rushing into the night, would hungry wolves on the admirable Roman organization, tearing it apart for the sake of tearing it apart, tearing it apart for the sake of tearing it apart. break it to break it, ruin it just to make rubble!

But even accepting - a fact as false as it is well admitted - that the Germans had these brute instincts, there were no disorders to invent in the 5th century. Everything of this kind already existed; Roman society had abolished what had once been his glory. Nothing could compare to his daze, if not impotence. From the utilitarian genius of the Etruscans and Kymris Italiotes, to the warm and vivid imagination of the Semites, all that remained was the art of building monuments with solidity, and to repeat them flatly, like a the beautiful things once invented. Instead of writers and only pedants and masons were known, so that the barbarians could not stifle anything, for the conclusive reason that talent, spirit, morals

everything had long since disappeared 1. What was the physical and moral A Roman from the 3rd, 4th or 5th century? A man of medium height, weak of constitution and appearance, generally swarthy, with a little of the blood of every imaginable race; believing himself to be the first man in the universe, and, to insolent, grovelling, ignorant, thieving, depraved, ready to sell his sister, his daughter, his wife, his country and his master, and gifted with an unparalleled fear of poverty suffering, fatigue and death. Besides, not doubting that the globe and its of planets had been made for him alone.

Faced with this despicable being, what was the barbarian? A man with blonde hair white and rosy complexion, broad-shouldered, tall of stature, vigorous as the Alcide, reckless like Theseus, skilful, flexible, fearing nothing in the world, and the death less than the rest. This Leviathan had the right or wrong ideas about everything. false, but reasoned, intelligent and in need of expansion. He had, in his nationality, nurtured the spirit with the juices of a severe and refined religion, a political of a glorious history. Skilled at reflection, he understood that civilization was richer than his own, and he wondered why. It wasn't not the boisterous child we usually imagine, but a well-adjusted teenager awake to his positive interests, who knew how to feel and see, compare, judge, prefer. When the vain and miserable Roman opposed his the barbarian's rival cunning, who decided victory? The fist of the second. Falling like an iron sledgehammer on the skull of Remus' poor nephew, this fist muscular body taught him which way was up. And how then to was avenging the crushed Roman? He wept, and cried out in advance to future centuries to avenge civilization oppressed in his person. Poor worm! He looked like contemporary of Virgil and Augustus, like Schylock to King Solomon.

The Roman lied, and those in the modern world who, out of hatred for our origins and their governmental consequences in the Middle Ages, have amplified these hâbleries, have not been more truthful.

Far from destroying civilization, the man from the North saved what little of it remained. survived. He left no stone unturned to restore that little bit and make it shine again. This is his who passed it on to us, and who, giving it the protection of his own genius and his personal inventions, taught us to draw our own way of life from them. culture. Without him, we'd be nothing. But his services don't end there. Well far from waiting for the time of Attila to rush, blind and devastating torrent, on for five hundred years, he had been the sole support of this flourishing society. society, each day more obsolete and debased. For want of its protection, its arm,

its weapons, its talent for governing, it would have fallen, by the 2nd century, to the point to which Alaric reduced her, the day he so justly toppled from a ridiculous throne the runt of the litter. Without the barbarians of the north, Semitic Rome could not have the imperial form that kept it in existence, because it would never have succeeded to create this army which alone retained power, recruited its sovereigns, gave it

its administrators, and here and there still managed to light the last rays of glory that his old age.

To put it bluntly, almost everything imperial Rome knew of did indeed come from a Germanic source. This truth extends so far that the best the empire's ploughmen, the bravest craftsmen, it could be argued, were these lètes barbarians colonized in such large numbers in the Gauls and in all the provinces septentrionales 1.

When, at last, the Gothic nations came together to exercise a power that, since centuries, belonged to their compatriots, to their poorly Romanized children, were- Were they guilty of an iniquitous revolution? No; they justly seized the fruits matured by their care, preserved by their labour, and that the bastardisation of the breeds corrupted. The taking of possession by the Germans was the work of of favorable necessity. For a long time, enervated democracy subsisted only thanks to the perpetual delegation of absolute power into the hands of the soldiers. In the end, this arrangement was no longer sufficient. become too great. So God, to save the Church and civilization, gave the world not a troop, but nations of tutors. These new races, the and kneading him with their large hands, they successfully subjected him to the rejuvenation of Eson. Nothing is more glorious in the annals of human history than the role of the northern peoples; but, before characterizing it with the accuracy it demands, before to show how wrong it was to close off Roman society on the day of the great invasions, since it continued to live under the aegis of the invaders for a long time afterwards. it's worth pausing for a moment to consider one last time what the meeting the ancient ethnic elements of the Western world, in the vast basin of the Romanity, had ultimately offered something new to the universe. We must therefore ask ourselves whether the Roman colonists had managed to reshape in such a way what they had inherited from other civilizations. principles unknown to him, and constituting the basis of this what might be called a Roman civilization.

Once the question has been posed, let's enter the fields of observation it opens up immediately, vast fields, disproportionate as the territories added one to the other that she leads the eye through. All are deserted. Rome, never having had a race never developed a thought that was original either. Assyria had a

Egypt, Greece, India and China. The Persians had once unveiled their principles to populations mastered by their sword. The Celts, the Italic aborigines and the Etruscans also had their own sword. heritage, admittedly not very brilliant, not really worthy of admiration, but real, but solid, but positive and well-characterized.

Rome drew to herself a little, a corner, a shred of all these creations, at different times of the year. by which time they were already old, dirty, worn out and virtually out of use. In

not a workshop of civilization where, with a superior genius, she would never worked on works bearing his own stamp, but a store of ornaments where she heaped without choice all that she easily stole from the impotent of the nations of her time. Imposing as was the weakness of those around her, she was never strong enough to combine anything general, even a single compromise extended everywhere and to everything. She didn't even try. In localities religion, mores, laws and political constitutions were left to their own devices. as she had found them, content to irritate anything that might have got in the way. control that necessity led her to reserve for herself.

Driven by this unique model, it had to deviate more than once, however. to its habits of inert tolerance.

The extent of his holdings was a fact that, on its own, created a situation and new obligations. So it was on this terrain that, willingly or unwillingly, she had to show off his skills. It was small. She invented very little; she acted in the manner of the a gardener who prunes orange and boxwood trees in such a way as to give them a certain without worrying about the natural laws that govern their growth. trees.

Rome's particular action was confined to administration and civil law 1. I I don't know to what extent it would ever be possible to confine ourselves to these two specialties, to produce results that are truly civilizing in the broadest sense of the word. The law is merely the written manifestation of the state of morals. It is one of the products civilization is not the civilization itself. It does not enrich materially nor intellectually a society; it regulates the use of its forces, and its merit is to bring about a better dispensation of them; it does not create them. This This definition is indisputable in homogeneous nations. However, we must admit that it doesn't present itself so clearly, so immediately obvious, in the particular case of Roman law. At the very least, it could be that the elements of This code has been collected from a multitude of older, and therefore more experienced, nations, summarize a more general wisdom than was embodied in each individual piece of legislation. and the theoretical observation of this possibility, we are now in a position to easily led to the conclusion, without looking any further, that she had indeed realized in Roman law. This is the generally accepted opinion today. This that imperial law derives from a conception of fairness and equity. abstract, free from any traditional influence, a perfectly gratuitous hypothesis.

The philosophy of Roman law, like the philosophy of all things, was made after the fact. Above all, it was inspired by notions completely foreign to and which would have greatly surprised the legists to whose works she was attached.

The sources of this jurisprudence may be numerous, but they are not infinite. they are very positive. Analytical doctrines must have influenced them; but these doctrines themselves, being nothing but emanations of the Italiote spirit or of

Hellenistic imagination, could not introduce anything more general. As for the Christianity, it has been little guessed by jurists, for one of the remarkable features of the of their monument is religious indifference. Certainly such antipathetic to the Church's natural tendencies. the way it reformed Roman law, making it the law of the land. canonical.

Rome, a stranger within its own walls, could never, from its very beginnings, have had anything but borrowed laws. In its earliest period, its legislation was modelled on that of Latium, and when the Twelve Tables were instituted to meet the views of an already composite population, some of the old stipulations were retained and supported by a sufficient dose of articles selected from the codes of Magna Graecia. But this was still not enough to meet the needs of a nation that was changing all the time. of nature and, consequently, of purpose. Immigrants abound in the city did not want this compilation of decemvirs, foreign in turn or in part to their national ideas of justice. The former inhabitants, who for their part could not afford their law with the same rapidity as their blood, instituted a special magistrate in charge of settling disputes between foreigners and Romans, and foreigners among themselves. them. This magistrate, the praetor peregrinus, had the distinctive obligation to take his jurisprudence outside the provisions of the Twelve Tables.

Some authors, misled by the favour enjoyed in the later days of the republic, the status of Roman citizen among the subjugated populations, believed that this preoccupation had always existed, and they wrongly assumed it for the times before. This is a serious error. The granting of Latin or Italian law was not, at Originally, it was a mark of inferiority left by the Senate to its vanquished. It was, at on the contrary, an act dictated by a cautious reserve towards peoples who wanted to to the political supremacy of the Romans, but not to their system. legal. These nations held on to their customs. We left them, and the praetor peregrinus, which was to judge those of their citizens domiciled in the City, was not given the task, leaving aside local law, to search in his imagination for a fantastic ideal but to apply to the best of his ability what he knew of the principles of justice. used by Italians, Greeks, Africans, Spaniards, Gauls, etc. brought, for the protection of their interests, before his court.

And, indeed, if this magistrate had had to call on his inventive power, it would have been to his conscience. But he was Roman, he had notions of his country the just and the unjust; he would have argued like a Roman and, quite fluently, applied the rules of the law.

prescriptions of the Twelve Tables, the most beautiful in the world in his eyes. They were precisely what he was ordered to avoid. He existed only to avoid pronounce it that way. He was therefore naturally forced to inquire about the ideas of his to study, compare and assess them, and to draw conclusions for his own the results of this research into an official conviction, which for him became natural law, the law of nations, *jus gentium*. But this potpourri of doctrines

positive combined by an isolated individual, today a magistrate, tomorrow nothing, had nothing obviously right or true about it. So it changed with the lenders. Each of them arrived in charge with their own, which was contradicted at the end of the year of exercise by that of another. Depending on the judge's understanding or knowledge of a particular foreign legislation, that of Athens or Corinth, Padua or Taranto, it was the custom of Athens, Corinth, Padua or Taranto, which made up the the best part of what, in that year, was known in Rome as the law of nations.

When the Romanized mix had reached its peak, people rightly grew bored of this mobility. The *prætores peregrini* were forced to judge according to fixed rules, and, to obtain these rules, we resorted to the only admissible resource: we studied, compiled and amplified articles of law taken from all the codes we were able to acquire knowledge, and the result was legislation without any originality, a legislation that perfectly resembled the exhausted half-breed she was called to rule, which had retained something of all of them, but something indecisive, uncertain, barely recognizable, and which, in this state, was so well suited to society as a whole that it stifled the Sabin spirit left in the Twelve Tables, what little of it she could keep, and extended her empire to every corner of the globe. to the points where the Roman roads ended in the last outpost of the legions.

Yet one objection remains. Were the great jurists of the *belle époque* not able to to extract from all these disparate shreds, from all these limbs torn from often unsympathetic codes, a brand-new juice has become the lifeblood of this body of doctrines so laboriously combined, and give to its whole a value that its parties did not have? I would answer that the most eminent *jurisconsults* do not to this task. To fulfil it, they would have had to get out not only of themselves, but above all of the society that absorbed them. It's a figure of rhetoric than to say that a man is greater than his century. no one to have eyes so piercing they reach beyond the horizon. The ultimate genius consists in seeing all that this horizon contains. Special men do not could acquire, and only had notions of what existed around them. They only It was not possible to attribute to their work an originality that was nowhere to be found. They the materials they had at their disposal, in the art of using them to create the practical consequences that the subtlest folds of the text could have enclose. That's what made them great, nothing more, and that's enough.

But," add some, "are you forgetting this supreme praise deserved by the right Roman: its universality? What does that mean? It was universal in the Roman Empire, yes. He was and is held in high esteem by the Romanized peoples of all times.

agree. But outside this circle, no mind has ever shown the slightest inclination to admit it. When he reigned in all his fullness under the protection of the eagles, he did not conquer beyond its borders. The Germans have seen it practiced, have their subjects, and never took it. A large part of Europe America, study it and don't adopt it. That, in the schools, such a doctor

his admiration, it's a matter of controversy; but, in a thousand places, in
In England, Switzerland and certain parts of Germany, morals repel it. In
In France itself and in Italy, it cannot be accepted without profound changes. This
is not written reason, as some have ambitiously put it. It is the reason of a
time, of a place, vast no doubt, but far from being as vast as the earth. This is the reason
of an agglomeration of men, and by no means of most men.

In a word, it's a local law, like all the others that have come before. It is therefore
It is by no means an invention that deserves the name of universal. It is not enough
to win over all consciences and regulate all human interests. From
since it is so far from being able to claim such a character with justice;
since, moreover, it contained nothing that did not come from a source which, in its
purity, did not belong to Rome; since it has nothing whole, living, original, the
Roman law is not endowed with a more powerful civilizing action than the one
other legislation. It is therefore no exception; it is merely a result and not
not a cause of social culture; it can in no way be used to characterize
a particular civilization.

If the law were thus devoid of truly national principles, we could say everything
administration, as I've shown elsewhere, and what we're blaming today, with
in the modern Asian empires, this profound indifference to the needs and
the governed, who only knows the ruler and is known by him on the occasion of
and militia, existed to absolutely the same degree in republican Rome.
and imperial Rome. The hierarchy of civil servants and the way they
were similar, with one more nuance of despotism, to the one that
the Persians, a model that the Romans imitated far more often than we know.
said. Moreover, both administration and civil justice remained subject, in the
to commonly accepted notions of morality. It is on these points that we
recognizes how far the empire of the Caesars is from having produced anything new, from having
put into circulation an idea or a fact that did not predate it.

An honest Roman man, as I've said in more than one place, was not, very
certainly, a phoenix not to be found. In every social situation
in abundance, at the decline of the empire, beautiful and noble characters naturally
and want nothing better than to do it. But the honest man, in
society, is directed towards the particular ideal created by the civilization at the heart of
in which he finds himself. The virtuous Hindu, the upright Chinese, the good Athenian
similar to each other above all in their common desire to do good.
and, just as different classes, different professions, have their own specific
special duties that often exclude each other, the human creature is everywhere
dominated, depending on the milieu it occupies, by a pre-existing theory on the subject of
perfections worth striving for. The Roman world was subject to this law as were

He had, like them, his ideal of goodness. Let's take a look at him, and see if he contained this
new principle that we are pursuing, and which up until now has always
escaped.

Alas, it's the same here as it was when we were dealing with legislation. than borrowed and shortened doctrines. Just as philosophy came in of the Greeks, and no longer particularly abounded in Stoicism, a dogma, in and sterile, that under the influence of the blood Celtic-Italian, just as the Sabine virtues, gradually Semitized, did not conceal nothing very familiar to the first European races. The most honest man and He thought he was doing the right thing by exposing his offspring. He would have considered insanity to practice or even feel these beautiful movements of self-sacrifice of Germanic and chivalric morality, from which Christianity drew its inspiration. so great a party. No matter how hard I look, I can't see any Roman society developing a single feeling, a single moral idea whose origin I cannot trace, either in the ancient rudeness of the Aborigines, the utilitarian culture of the Etruscans in the composite refinement of the Semitic Greeks, or in the spiritual ferocity of Carthage and Spain.

Rome's task was not, therefore, to give the world a flowering of new ideas. tés. The immense power that accumulated in his hands produced nothing. improvement, quite the contrary. But if we want to talk about a scattering of notions and beliefs, then you have to speak a very different language. In this sense, Rome exerted extraordinary action. Only the Semites and the Chinese would be eligible for to contest its pre-eminence. Nothing could be truer or more obvious. If Rome did not illuminate, the fractions of humanity that had fallen into its orbit, it hastened their amalgam. I've explained why I can't applaud such a move. result: naming it again is enough to indicate that I'm far from bow before the majesty of the Roman name.

This majesty, this grandeur only owed its life to the joint prostration of all the ancient peoples. A shapeless mass of expired or dying bodies, the force that sustained it half of her long and arduous walk was borrowed from what she hated most more, to its antipode, to barbarism, to use his expression. Let's accept, if we and the insulting intention attached to it. Let the Roman mob on its pedestals; it's no less true that it was only as that this protective barbarism further extends both its influence and its action, that we sees the emergence and reign of notions whose seeds were nowhere to be found. in the ancient Western world, nor among the learned citizens of Pericles, nor under the Assyrian ruins, nor among the early Celts.

This action began early and lasted a long time. Similarly, in that there had been an Etruscan Rome, an Italiote Rome, a Semitic Rome, he and there was a Germanic Rome.

BOOK SIXTH

WESTERN CIVILIZATION

[Back to table of contents](#)

Book six

Chapter One

The Slavs. – Domination of a few pre-Germanic Arian peoples.

[Back to table of contents](#)

From the 4th century B.C. to around 50 B.C., parts of the world who considered themselves to be exclusively civilized, and who have shared with us this opinion, i.e. the countries of Hellenic blood and customs, the countries of Hellenic blood and customs, the countries of Hellenic blood and customs, the countries of Hellenic blood and customs, and Italian-Semitic customs, they had little apparent contact with the nations established beyond the Alps. One might have thought that the only nations had ever seriously threatened the South, the Gauls, were engulfed in the bowels of the earth. Little word of what was going on at home spread to their families. neighbors. To know that they were still alive and well, you had to be, as you were the Massaliotes, involuntarily subjected to the aftershocks of their discord, or, like Posidonius, to have travelled in these regions which, somewhat voluntarily once populated by terrors more fantastic than real.

The Celtic invasions were no more. Their devastating river which had once led to the founding of the Galatian States, had dried up. The descendants of Sigovèse had become so modest that, a few of their bands having peacefully transported to upper Italy, with the intention of cultivating land the Senate, after having seen the failure of the the humblest supplications.

The rest that the Gauls no longer dared to disturb among other peoples themselves. The three-hundred-year period preceding the conquest of For them, Caesar was a time of pain. They practiced, they knew thoroughly the the most miserable phases of political decadence. Aristocracy, theocracy, royalty hereditary or elective, tyranny, democracy, demagoguery, they tasted everything, and everything was transitory 1. Their agitations failed to produce good fruit. The reason for this is that the Celtic nations as a whole had reached this point of The result is a mixture, and hence confusion, that no longer allows national progress. They had passed the peak of their natural and possible perfection; they could only go downhill. These, however, were the masses serve as the foundation of our modern society, combined in this job with other multitudes, no less considerable, who are the Slavs or Wendes.

These, at the time in question, were even more depressed, in most their nations, and had been for much longer. The topographical position and still occupy today, they are the most important branches of the

the last of all the great white peoples of upper Asia who have been under the efforts of the Finnic hordes, and especially those who were the most constantly in direct contact with them 2. This is to say nothing of some of their bands, swept up in the travelling whirlpools of the Celts, or even ahead of them, such as the Iberians, the Rasenes, the Venetes of the various of Europe and Asia. But when it comes to the bulk of their tribes, expelled from the primitive homeland after the departure of the Galls, they no longer only in the north-eastern parts of our continent, and there it has never been the degrading proximity of the yellow 3 species has ceased for them. The more they absorb families, the more they were constantly willing to invest in new hymens of the same kind 4. So their physical characteristics are easy to decipher. Here they are, as described by Schaffarik: "Head approaching square shape, wider than long, flat forehead, short nose with a tendency to concavity; eyes horizontal, but hollow and small; thin eyebrows close to the eye at the angle and therefore rising. General feature: little hair 5.

Moral aptitudes were in perfect harmony, and never ceased to be so. with these external marks. All their main tendencies end in- to mediocrity, to the love of rest and calm, to the cult of an unimpressive well-being. almost entirely material, and with the most ordinary dispositions. peaceful 6. Just as the genius of the Chamite, a half-breed of black and white, had pulled

Europe, the region between the Oder, Niemen, Bug, Dnieper, Dniester and Danube rivers. But these limits have often changed.

4 Ouvr. cité. – Slavonic, endowed with the necessary original affinities with the other Arian languages

shows the great influence exerted by the Finnish family on its constituent parts.

(T. I, p. 47.)

5 Ouvr. cité, t, I, p. 33.

6

Ibidem, t. I, p. 66, 167.

the sublimity of the plastic arts from the vehement aspirations of the Negro. the Wende, a hybrid of white and Finnish, transformed the yellow man's taste for positive enjoyment in industrial, agricultural and commercial terms 1. The most ancient nations formed by this alloy became nests of speculators, less ardent, no doubt, less vehement, less actively rapacious, less generally intelligent than the Chananeans, but just as hard-working and just as wealthy, although in a duller way.

In ancient times, an enormous influx of various commodities from the countries occupied by the Slavs called for the Black Sea basin of numerous Semitic and Greek colonies. Amber collected on the banks of the the Baltic, and which we have seen featured in the trade of the Gallic peoples, passed through also in that of the Wendish nations. They passed it on from one to the other,

brought him to the mouth of the Borysthene and other rivers in the region. This product spread ease among its various contributors, and made it possible to them some of Asia's metal treasures and artifacts. earlier. This transit was joined by other branches of speculation no less important wheat, for example, which is cultivated on a very large scale in the regions of Scythia 2 and up to latitudes impossible to specify, reached, at the by means of river navigation organized and operated by the natives, right up to the foreign warehouses on the Euxine. As you can see, the Slavs were no more deserving of the reproach of barbarism than the Celts 3.

Nor are they peoples who can be said to have been civilized, in the high meaning of the word. Their intelligence was too obscured by the measure of the mixture in which it had become absorbed, and, far from having developed the native instincts of on the contrary, they had largely dulled or lost them.

Thus, their religion and the naturalism that provided its fabric had sunk to a new low. even among the Galls. The Druidism of the Galls, which was certainly not a doctrine free from the corrupting influences of the Finnish covenant, was, however, less imbued with it than the theology of the Slavs. It is in the latter that

behind the Karpathians. But further down, in a south-easterly direction, there was also a nation half wende, that of the Alazons, who engaged in the same trade. (Herod., IV, 17.)

They lived in villages, like their ancestors, the pure white people (Schaff., t. I, p. 59).

If proof were needed, it could be found in the name of a Slavic tribe, the Budini, (foreign alphabet) whose root is budy, house; consequently, the men who inhabit houses, permanent dwellings. The name Budini recalls one of the most singular errors to which science could indulge. Herodotus tells us that the people so named were (word Greek); all the translators have understood and said that they ate vermin, or more clearly lice. This circumstance, which speaks little in favor of the Budini, has not prevented scholars from and Slavists to fight over this people, some claiming it to be German, others German. wende. Larcher, Mannert, Buchon and many others have repeated that Budini eat lice; Finally, Ritter, referring to the abbreviator of Tzetzes, and guided by common sense, demonstrated that, like many of today's populations in the far north, they fed on fir spouts; but the habit of the absurd is so well taken that Passow himself, in his dictionary, while giving both versions, shows a marked predilection for the older one.

showed the source of the most grossly superstitious opinions, the belief in the lycanthropy, for example. They also supplied wizards of all species desirable 1.

This superstitious contemplation of nature, which was no less absorbing for the minds of the Northern Slavs than for those of their relatives, the Rasenes from Italy, held a very important place in their overall notions. The monuments that they left behind, while at the same time attesting to a certain degree of skill, and a patient and painstaking genius, are not worth what you find on the land. the seal on their inferiority is that they don't have any of their own. families in a domineering way. The life of conquest

has been constantly unknown. They did not even know how to create a state for themselves. genuinely strong policy 2.

When, in this prolific race, the tribe became somewhat populous, it would split. Finding it too taxing on his intellectual stamina to govern, the of too many heads and the administration of too many interests, she hastened to send outside its boundaries one or more communities over which it has no control. a sort of maternal precedence, leaving them to their own devices. to govern themselves as they see fit. The political provisions of the Wende, essentially sporadic, did not allow him to understand, let alone practice the necessarily complicated government of a vast and compact empire. Living citizen of as small a municipality as possible, that was his dream. The conceptions of domination, influence, and external action, undoubtedly found in it but, precisely, the Slav didn't know them. The enlargement and personal well-being, the protection of his work, assistance for his family and physical needs, the satisfaction of his attachments, a strong feeling in this gentle being. and affectionate, if cold, all of which was assured by his municipal regime, with an ease, a freedom, an abundance that a more perfected social state could not offer. never produce, it must be said. So he stuck to it, and the moderation of these tastes so the homage of moralists, while the politicians of the world have to be The results were deplorable.

The ancient government of the white race, so naturally suited to serving all of independence, both the most dangerous and the most useful, let himself be We wanted him to get weaker and weaker. We wanted him weaker and weaker uncertain; he lent himself to it. The magistrates, fictitious fathers of the commune, continued to election a temporary authority, closely limited by the competition of a sovereign assembly made up of all family heads. It is well that these rural and merchant aristocracies made up the largest republics in the world. least exposed to the usurpations of power that the white species has ever achieved; but they were, at the same time, the weakest, the most incapable of resisting domestic unrest and foreign aggression.

It is not even unlikely that the many disadvantages of this the very people who loved them, would sometimes find it hard to understand a change of state resulting from the conquest of a more skilful people. This calamity, in the midst of the damage it necessarily entails, was to bring them the many advantages that can strike them, their family and their friends. please, ~and, to a certain extent, to close their eyes to the loss of their independence. We can include in this number the increase in material benefits, the easy consequence of a growing population and territory. A commune isolated has few resources; two together have more. Falling barriers between frontier countries; it creates them. often. Foodstuffs and products circulate more abundantly, go more The gains and profits accumulate, and the commercial instinct is seduced by wonder, prejudices against the competition to devote himself entirely to the task at hand. charm of possessing a larger market, denies an excess to throw himself into

the other, and becomes the most ardent apostle of that universal brotherhood that more noble sentiments, which more clear-sighted opinions reject as being nothing other than the pooling of all vices and the advent of all easements.

But the conquerors of the Slavs in primitive times were in no state to pushing the agglomeration system to excess. Their groups were too small and too poorly equipped with intellectual and material resources. to execute such gigantic mistakes. They didn't even imagine them, and their subjects, who would no doubt have accepted the worst consequences, could still, quite reasonably, rejoice at the extension gained to their economic work.

Then, under the law of a victor dispensing such benefits, their existence less free was, in the end, better guaranteed. While national isolation had always—to all external aggressions, their constitution is not only a source of strength and new, under, vigorous masters, protected them from this kind of plague, and the between their thirst for plunder and the ploughmen they had to deal with. the bow and sword of a jealous dominator. So, for many reasons, the Wendes were inclined to take political subjection in their stride. even as they had ignored and postponed the means to escape it. And, besides, this subjection they didn't have the pride to hate, time was taking its toll, as always, to smooth out the rough edges. As long cohabitation the inevitable alliances between foreigners and their humble tributaries, the minds were coming together. Mutual relations lost their rigour; the protection was better felt, and the command much more less. In truth, the conquerors, victims of this game, were gradually becoming Slavs, and as they sagged, they too came under foreign domination, that they no longer knew how to keep away from their subjects or themselves. But the same incessantly pursuing their action, with a similar regularity. to the pendulum's movements, constantly produced identical effects. and even Arianized to the point of mediocrity where they were able to learn never learned more than imperfectly the need and the art of organizing a

government that was both national and more complex than that of a municipality. They have never been able to escape the need to submit to a power foreign to their own. race. Far from having played a sovereign role in the ancient world, these families, the oldest degenerated of Europe's white groups, have not even never had, in historical times, an apparent role 1, and that's all we can do for you. the most sagacious erudition than to glimpse their masses, yet so numerous, so behind the handfuls of happy adventurers who rule them during the long ago. In a word, as a result of the immoderate yellow alloys from which for them this eternally passive situation, they were more badly shared, moralement parlant, que les Celtes, qui, du moins, outre de longs siècles d'indépendance et of isonomy, had a few short, but very marked, moments of preponderance and brilliance.

The subordinate position of the Slavs in history should not, however, lead us to believe that they're not the only ones.

their character. When one people falls to the power of another people, the narrators of their miseries generally feel no scruples about pronounce that one is valiant and the other is not. When a nation, or rather one race devotes itself exclusively to the labors of peace, and another, a depredator and always armed, makes war its sole profession, the same judges proclaim boldly that the first is cowardly and soft, the second virile. made lightly, and which make the consequences drawn from them just as clumsy than inaccuracy.

The Beauce peasant, full of aversion to military service and love for his plough, is certainly not the offspring of a heroic stock, but he is, for sure, more genuinely brave than the Arab warrior of the Jordan Valley. We'll bring him easily, or, to put it better, it will lead itself, in a need, to make actions of admirable intrepidity to defend his homes, and, once enregimented, the other will rarely attack with equal force, and will only confront the smallest danger, and this small danger, he will even shamelessly avoid, repeating the Asian warrior's favorite adage: "To fight is not to be killed. However, this circumspect man makes an almost exclusive profession of handling rifles. In his opinion, this is the only lot suitable for a man. centuries, to be subjugated by those who want to take the trouble.

All peoples are brave, in the sense that they are all equally capable, under direction appropriate to their instincts, to face certain perils and expose themselves to death. Courage, taken in its effects, is not the particular character of any race. It exists in every part of the world, and it is wrong to consider it as the only energy, let alone confuse it with energy itself. essentially different.

It's not that energy doesn't produce it too, but in a way that's well-recognized. sand. Above all, this ability is far from being the only way to manifest itself. Visit Consequently, while all races are brave, not all are energetic, and,

fundamentally, only the white species is. Only in It is the source of the firmness of will produced by sound judgment. A energetic nature wants strongly, for the reason that it has strongly grasped the point of view most advantageous or necessary. In the arts of peace, his virtue is exercised as naturally as in the fatigues of a warlike existence. If the races are more seriously brave than the other families, which is why the It's not that they don't value existence, on the contrary; it's that they don't care about it. that, just as obstinate when they expect intellectual or material work to result in valuable result that when they set out to demolish a city's ramparts are above all practically intelligent, and perceive their purpose most clearly. Their bravery results from this, and not from the overexcitement of the nervous organs, as the in peoples who have not had, or have allowed to lose, this distinctive merit.

The Slavs, too mixed, were in the latter case. They're still there, and more perhaps than in the past. They showed great fighting spirit when they had to, but their intelligence, weakened by Finnish influences, only rose to a level too narrow a circle of ideas, and didn't show them often enough or clearly enough the of illustrious nations. When combat was inevitable, they walked there, but without training, without enthusiasm, without other desire than that of withdrawing much less from peril than from fatigue, fruitless to their eyes, with which the state of war is bristling. They would subscribe to anything to end it, and return—were happy to work in the fields, in trade and in domestic occupations. All their predilections were concentrated there.

This race, thus made, possessed its isonomy only in a very limited way. obscure, since this isonomy was only exercised in centers too small to be still visible through the darkness of the ages, and it is only through its association to its more gifted conquerors that we manage to catch a glimpse of it and judge its qualities. as her faults. Too weak and too gentle to arouse long-lasting anger in men who invade her, her ease in accepting the secondary role in the new states founded by conquest, her industrious nature which made her as useful to operate than it was easy to manage, all these humble faculties kept it the ownership of the soil, letting him lose the high estate. The fiercest the thought of needlessly creating solitudes that would never be reached. would have brought them nothing. After sending a few thousand captives to the markets of Greece, Asia and the Italian colonies, a time was coming when the submission of their vanquished wearied their fury 1. They took pity on this worker who put up so little resistance, and from then on they let him cultivate his fields. Soon the Slav's fertility had filled the gaps in the population. The former inhabitant was more firmly established than ever on the ground that had been left to him, and, as long as his rulers retained the favours of victory, he gained from the ground with them; for he pushed obedience to the point of being fearless in their profit, when such a virtue was commanded of him.

Thus, indissolubly married to the land from which nothing could tear them, the Slavs occupied the same position of silent influence in Eastern Europe the Semitic masses in Asia. They for—were, like the latter, the stagnant marshes where, after a few days, the hours of triumph, all ethnic superiorities. Motionless as death, active like her, this swamp devoured the hottest principles in its dormant waters. and the most generous, without experiencing any change in himself other than ça and there a relative elevation of the background, but finally to return to a corruption more complicated.

This great half-breed fraction of the human family, so prolific, so patient in the face of adversity, so obstinate in her utilitarian love of the soil, so attentive to all the means to conquer it materially, had already extended the network living in thousands of small communities across an enormous expanse of country. Two

A thousand years before Christ, Wende tribes cultivated the Lower Danube region. and the northern shores of the Black Sea, covering, as far as can be determined to judge, in competition with the Finnish hordes, the entire interior of Poland and Poland. Russia. Now that we have recognized them in the true nature of their skills and their historical task, let us leave them to their humble labours, and consider- their various conquerors.

At the top of the list are the Celts. At the very time when these occupied Tauride and waged war against the Assyrians. of Darius, they had Slavic subjects in these regions 1. Later they had some also on the Krapacks and in Poland, and probably in the surrounding areas. watered by the Oder. When they came from Gaul on the great expedition that brought the Tectosage bands as far as Asia 2, they sowed throughout the Danube valley, and in the Thracian and Illyrian lands, numerous groups of nobility who remained at the head of the Wendish peoples, until new invaders had come to subdue them themselves with them 3. On several occasions the Kymris

of Geta, so often applied by them to the slaves who played a role in their fables. The men bearing these names originally belonged to the upper class of Slavic nations and came from another primary source. (Schaff., t. I, p. 244.) - This same author believes that

had exercised, and still exercised towards the end of the 3rd century B.C., an important victorious pressure on this or that Slavic nation.

However, the main reason for naming them in the first place is because reasons of neighborliness multiplied the retail incursions. They were neither the most powerful, nor the most apparent, nor, perhaps, even the most ancient of dominators that the Slavs saw abounding among them. This supremacy is due above all to various famous nations who, under their various names, all belong to the Arian race. These were the nations that operated with the greatest force and authority in the regions and beyond to the far north. It is from them that the annals of this countries, and it's on these that we need to focus our attention here in order to even more serious causes.

The fact that, despite the mixtures that successively determined the fall and the disappearance of most of them, these nations originally belonged to the the noblest fraction of the white species would already be of such a nature as to merit them the keenest interest; but such a great motive is further strengthened by the fact that it is from their bosom, that it is from the midst of their multitudes, and of the purest and most groups that gave rise to the Germanic nations. Thus recognized in their original close intimacy with the generating principle of society more important to us, and as more important to our lives. sympathetic, in the general sense of the story, than can even the groups of similar origin, founders or restorers of other civilizations of the world.

The first of these peoples to penetrate Europe, at extreme times, were the and when groups of Finnish people, perhaps even Celts and Slavs, who already occupied some areas of northern Greece, seem to have been the Illyrians and Thracians. These races necessarily underwent the most radical their preponderance has left the fewest traces. It is useful to talk about it here than to show the approximate extent of the most ancient expansion of extra-Hindu and extra-Iranian Arians. To the west Illyrians and Thracians were the masters of the valleys and plains, from Helladia to the Danube, and, pushing on to Italy, they were mostly strongly established on the northern slopes of Hemus 1.

They were soon followed by another branch of the family, the Gètes, who settled in the area. and then much farther away, towards the horizon. northwest and north 2. The Gètes considered themselves immortal, says Herodotus. They that the transition to the world below, far from leading them to nothingness or a

that the Celts extended as far as the Save and Drava rivers in the east, and to the north to the sources of the Vistula and the Dniester. (T. I, p. 397.)

1 Schaffarik (I, 271) believes that remnants of their domination can be found as far away as Bessarabia.

2 Pliny (Hist. natur., IV, 18) places a nation of Gètes after the Thracians, north of the Hemus.

suffering condition, led them to the celestial and glorious abodes of Xamolxis 1. This dogma is purely Arian.

But the settlement of the Gètes in Europe is so ancient that it has hardly been possible to catch a glimpse of them in their purest form. The majority of their tribes, as they are named in the oldest annals, had already been profoundly affected by Slavic, kymer or even yellow alloys. The Thyssagetes or giant Gètes, the Myrgetes or related to the Finnic tribe of Merjans, Samogetes to the race of the Suomis, as the Finnish call themselves, were, by their own admission, a group of Finnish people, tribes who, having united the finest blood of the white species with the finest bear the brunt of the relative inferiority in which they found themselves. to their purer relatives. The Jutes of Scandinavia, the Iotuns, to use the Edda's expression, appear to have been the most northerly, and, morally, the most degraded of all the Gètes 2.

On the Caspian side of Asia, there were still other branches of the the same nation, known to Greek and Roman historians as the Massagetes 3. Later, they were called Scytho-Gaetes or Hindu-Gaetes. The writers Chinese called them Khou-te, and the authenticity and perfect accuracy of this transcription is guaranteed in a rare way by the decisive testimony of Hindu poems who, at an infinitely earlier date, produced it in the form of the word Kheta. The Khétas are a vratya people, refractory to the laws of Brahmanism. unmistakably Arian and living north of the Himalayas 4.

giants. (Schaff., I, 307.) – Wachter, who also considers the Jotuns to be a people of mixed race, believes them to be

from a Celtic-Finnish mixture (Encycl. Ersch u. Gr., 83.) – It is more than likely that with time, all kinds of alloying took place in the blood of the different Getae tribes; but that the base first was Ariadne, there can be no doubt about it.

3 The Chinese regularly called them Ta-Yueti, great Geets; ta is the exact translation of

massa or maba, large. (Ritter, 7th Th., 3rd Buch, Ve Band., page 609.) – See the two notes that follow.

4 The Chinese also named certain getic nations, and probably the most

Yueti or Yueti-tchi. The first of these forms is very similar to Jotun, which seems to indicate that, although the latter is mostly known to us from the Scandinavians, it was already used in ancient times in the depths of Upper Asia. – (Ritter, Asien, 7th Th., 3rd Buch, Ve Band., p. 604). The important information given by writers of the Celestial Empire on the the Arian nations of Upper Asia borrow a further nuance of interest from the fact that they only date back

of the 2nd century B.C., which proves that even at that time, and consequently for a long time to come after the departure of the peoples from whom the Scandinavians, then the Germans, emerged, there was still plenty of

white masses in western China, and that these masses partly carried these same names that their European relatives, probably well forgotten by them, would illustrate, some centuries later, on the Rhine and the Danube. – This gives us an idea of how fortunate

In the 2nd century AD, those of the Getic tribes who had remained in the upper Asia moved on to Sihoun, then to Sogdiana, and had the glory of replace the Bactro-Macedonian state with their own empire. This success, however was little compared to the lustre their name acquired in the 4th and 5th centuries in France. Europe. A group descended from their emigrant brethren, and which we're going to meet up with all over Europe.

with his genealogy, set out from the eastern shores of the Baltic and the southern Scandinavian country to erase all the greatness of its namesakes. The the vast confederation of the Goths raised their radiant flag in Russia, on the Danube, in Italy, southern France, and all over the Hispanic peninsula.

That the two forms, Goth and Getae, are absolutely identical is demonstrated by Jornandes, a national historian well versed in the antiquities of his race. He doesn't hesitate to call the annals of the Gothic kings and tribes, Res geticæ.

Alongside the Gètes and a little less ancient, the Propontides and in neighboring regions, another equally Arian people. These were the Scythians, not the ploughing Scythians, true Slavs 1, but the warlike Scythians, the Invincible Scythians, the royal Scythians, portrayed by the writer d'Halicarnasse as men of war par excellence. According to him, they speak a language ariane; their cult is that of the most ancient Vedic, Hellenic and Iranian tribes. They worship heaven, earth, fire and air. These are the different manifestations of this divinized naturalism in the oldest white groups. They add to it the

reverence of the genius who inspires battles; but, disdaining anthropomorphism, like their ancestors, they are content to represent the abstraction that they symbol of a sword planted in the ground.

The territory of the Scythians in Europe extends in the same direction as that of the Gètes, and, for Italo-Greek knowledge, merges with this region, as a the two populations were in fact one and the same 2. The Celto-Scythians, the Thraco-Scythians, that's what the oldest Helladic geographers know in the Europe, and they're not as wrong as they've been accused of being in the past. modern. But their terminology was admittedly neither clear nor precise, and, although it applied quite correctly to the actual state of things, it was to their insu: the vagueness served their ignorance and didn't lead them astray.

influence that the invasions and latent infiltrations of these peoples had on the yellow or red races. from China.

1 The word *de* (in Greek) used by Herodotus marks, by common consent, a category of populations.

who were subject to military tribes, and therefore an inferior class, a race different and submissive. It is not without interest to note that it was found in other nations. arians, the Sarmatians, for example. They were Slavs everywhere, either pure or mixed with debris from nobles subjugated with them. (Schaff., t. I, p. 184-185, 350.) An example of the latter situation existed in Dacia in the 3rd century AD, where the Sarmatian Yazyges dominated tribes, and in turn, the Slavs who formed their social base. (Schaff., I, 250.)

2 Long before Ptolemy, the countries on the Baltic Sea and the Gulf of Finland were known as the Baltic Sea.

Scythia. This is what Pytheas called them, and he was right, as we shall see below (Schaff., I, 221.)

In the eastern direction, the warlike Scythians gave a hand to their brothers, the peoples of northern Media, whom the Greeks wrongly considered to be their authors, but that they were right to give them as parents. They extended to the Armenian mountains, where they called themselves Sakasounas. Then, in north of Bactria, they were confused with the Indo-Scythians, called by the Chinese the Szou. Here, they were given a slightly altered name, obviously offered as a gift. by this last name, and became for the Romans the Sacae; then, taking up the traditions of the Celestial Empire, it was these Hakas, still established at a time on the banks of the Jénisséi 1. We can only see in them the Sakas of the Ramayana, the Mahabharata, Manou's laws: *vratyas* that rebel against prescriptions of the Arya-varta, like the Kheta, but like them too, unquestionably related to the Arians of India 2.

as recognized as those of Iran; and, if there could remain any doubt that all these Scythians, horsemen of Asia and Europe, the Scythians whom the Chinese saw wandering on the banks of the Hoang-Ho and in the solitudes of the Gobi, that the Armenians recognized as masters on several points of their country 3, and that the shores of the Baltic, which the Kymirian provinces 4 feared just as much; that these Scythians, dis-

I, wandering in the Touran 5 and in the Pont, these Skolotes 6, as they called themselves themselves, were absolutely of the same origin on the most diverse points on the Hemus, as much as on the Bolor, there would still be to allege the decisive testimony of Persian epigraphers. Achaemenid inscriptions

the passage from the Ramayana that explains it; I'm using M. Gorresio's admirable translation: "Di nuovo ella (la vacca Sabalâ) produsse i fieri Saci, misti insieme cogli Yavani. Da questi Saci, commisti cogli Yavani, fu inondata la terra. Erano scorridori, robustissimi, condensati, in frotte come fibre di loto; portavano bipenni e lunghe spade, avean armi e armadure d'oro." - (Gorresio, Ramayana, t. VI, Adicanda, cap. LV, p. 150). Here's a description that does the Sakas justice anything other than a miserable horde of Mongol raiders. - See also Manava-Dharma-Sastra, ch. X, 44.

3 Sharon-Turner, Hist. of the Anglo-Saxons, t. I.

4 One of the Arians' most advanced stations to the southwest was, in the 8th century

century BC, that of the Sigynnes, who, dressed like the Medes and living, it was said, in the called themselves a Medea colony in Herodotus' time. They were neighbors of the Venetes of the Adriatic (V, 9).

5 Spiegel, Benfey and Weber have recently fixed the meaning of the Persian word (en

Persian) zend, *tuirya*, Sanskrit, *tûrya*. It is of great interest to clarify whether this denomination, which gave rise in the minds of Hindus and Iranians to such strong ideas of hatred and fear, contains a notion of ethnic difference between these peoples and their adversaries. It seems that this is not the case: *tûrya* only means enemy. - See Spiegel, Studien über das Zend-Avesta, Zeitschrift a. deutsch. morg. Gesellsch. t. V, p. 223.

(Greek word) Herod, IV, 6 - This word seems to be formed from Saka and lot, or from a root related to this one.

Sanskrit expression meaning to be out of one's mind, exalted, furious; the Saka lota would have been the Sakas

with inspired, reckless, boundless courage, like the Scandinavian Berserkars.

know of two Sakas nations, one residing around Iaxartes, the other in the vicinity of the Thracians 1.

This ancient name of the Sakas has been around for no less than a century, and has travelled over regions than that of the Kheta. At the time of the Germanic migrations was applied to the noble land par excellence, Skanzia, Scandinavia, the island or the Sakas peninsula. Finally, one last transformation, which at this moment the pride of America, after shining in Upper Germania and the islands Saxna, Sachsen, the Saxons, true Sakasunas, sons of the British Sakas of the last eras 1.

The Sakas and the Kheta are, in fact, one and the same chain of nations. primitively Arian. Whatever the type and degree of degradation here and there their tribes, these are the two main branches of the family which, less than those of India and Iran, only found in the sharing of the world

already heavily occupied territories, relative to what their brothers had had, and above all, far inferior in beauty. Long embarrassed to fix their existence tormented by the northern Finns, by their own divisions and by the antagonism of their more privileged relatives, most of these peoples perished without having been able to found than ephemeral empires, soon mediatized, absorbed or overthrown by neighbors too powerful 2. All that is glimpsed of their existence in these vague regions of the Touran, and the Pontic plains, the European Touran, which were their places of passage, their inevitable stations, reveals as much misfortune as courage, an ardent intrepidity, the most chivalrous passion for adventure, more than

Historie, trans. all. p. 13). – Last but not least, the medals of the Scythian kings, which never bear the shadow of a Mongolian trait in their effigies, as we can see for ourselves of the coins of Leuko I, Phascuporis I, Gegaepirès, the Rhaemetalcès, de Rhescuporis, etc. All these medals show the Arian physiognomy perfectly obvious, which constitutes a material demonstration to which there is no reply. – See also the whole series of demonstrations based on facts and testimonies. from Greek, Roman and Chinese writers. Ritter, Asien, I Th., VI Buch, West-Asien, Band. V, P. 583 to p. 716). I have borrowed many details from this admirable and prolific accumulation of research.

1 The name Saxon is usually derived from the word sax or seax knife. This etymology suits

as the Saxons were renowned for the size of their swords, and used axes are preferable: "Securibus gladiisque longis," says Henri de Huntingdon. – Kemble produces a passage from an ancient document that similarly rejects this opinion: "Incipit linea Saxonum et Anglorum descendes ab Adamo linealiter usque ad Sceafulm de Mullenhoff's criticism of "quo Saxones vocabantur" does not seem to me to be well-founded. of this text. (See Zeitschrift für das d. Alterth., vol. VII, p. 415.) – Sceaful is such a character that it's hard to believe that he's the only one of his kind. ancient, in the judgment of Germanic legend, that he is placed at the head of Odin's forefathers. The Christian Scandinavians expressed this idea by having him born in Noah's Ark. Mullenhoff himself even consider the adventures attributed to this character as a myth of the arrival by (Loc. cit., p. 413).

2 However, in these states, often reduced to a very small perimeter, there are numerous

cities. Royal families, highly respected for their antiquity, were also present. developed agriculture and above all the connection of famous vineyards, the breeding of superb breeds of horses, a reputation for military bravery, and a business acumen that has been Chinese annalists, excellent judges in this matter, are very concerned, and, what is more the existence of a national literature and one or more specific alphabets. (Ritter, loc. cit., pass.) – I would remind you that the distinctive physiological traits of all these peoples, in the eyes of Chinese writers, are to have had blue eyes, blond hair and beard and and a prominent nose. (Loc. cit.)

ideal greatness than lasting success. Setting aside those nations that succeeded, but much later, in dominating our continent, the Parthians were still one of the luckiest of the western Arian tribes 1.

It's not enough to show with facts that the Kheta, the Saka, and the Arians, taken as a whole and in their origins, are one and the same. The three names, analyzed in themselves, give the same result: they all have the same meaning. are only synonyms: they also mean honorable men, and, apply to the same objects, make it clear that the same idea lies beneath their different appearances 2.

Having established this point, let us now follow the ascending phases of their history. the most predestined tribes of this agglomeration of masters that Providence to the peoples of the ancient world, and, first of all, to the Slavs.

Among them was a particular and very extensive branch of nations. of very pure essence, at least when they arrived in Europe. This I'm talking about the Sarmatians. They descended, say the Greeks of Pontus, from an alliance between the Sakis and the Amazons, in other words, the mothers of Aesir or Arian 3. The Sarmatians, like all the other peoples in their family, recognise each other as brothers in the furthest farther away. Several of their nations lived to the north of the Paropamise, while known to Celestial Empire geographers as Suth, Suthle, Alasma and Jan-thsaï, came in the 2nd century B.C. to occupy certain of the Caspian. The Iranians have had to contend with these swarms of warriors, and the excessive fear they had of their martial stubbornness

had been perpetuated in Bactrian and Sogd traditions. It was from here that Firdousi in his poem 1.

These vigorous populations, which arrived in Europe for the first time, a thousand years before our era, no more than 2, had set foot in the Western world. with habits similar to those of the Sakas, their cousins and antagonists. nists. Dressed as the heroic crew of Schahnameh champions, their warriors already resembled the paladins of the Germanic Middle Ages, whose distant ancestors they were. A metal helmet on the forehead, on the body a scaly armour of copper or horn plates, fitted in the manner of a skin. dragon, sword at his side, bow and quiver at his back, in his hand a disproportionately large spear long and heavy 3, they rode through the solitudes on heavy horses. caparisoned, escorting and guarding huge roofed wagons. In these vast machines were enclosed their wives, their children, their families. their wealth. Gigantic oxen dragged them along, making a heavy their solid wooden wheels on the sand or short grass of the steppe. These

the Scythians as indigenous, declaring them the last-born of all the peoples of the earth and gave them an antiquity of about fifteen hundred years B.C. (Book IV, 5.) The second, provided by the Greeks of Pontus, making them descend from Hercules and a local nymph, does not assigns only thirteen hundred and some years before our era. (Book IV, 8.) The third, due to Aristaeus

of Proconnese, who brought it back from his travels in Central Asia, has nothing mythical about it. the Scythians from the east, from where they had been expelled by the Issedons, fleeing in their turn. in front of the Arimaspes. It would not be difficult to show the point of agreement of these three ways of looking at the same fact. As for the formation of the Sarmatian peoples, born of the Scythians and

of the Amazons, as I've already mentioned. They spoke an Arian dialect, different from that of the Skolotes.

(Book IV, 17.) Pliny, Pomponius Mela and Ammianus Marcellinus make the Sarmatians look much younger.

than I think I have to agree with Herodotus here. They assume that the first groups of their tribes were established on the Don by the Scythians, on their return from an expedition to Asia around the end of the 7th century BC. Basically, such questions are not very real: 1° because the Sarmatians are a mere variety of the Sakas; 2° because their nations, coming from the east, in the direction of Touran, followed one another at very similar times, and there's no reason to choose between them.

one to the exclusion of the others for use in ephemeris.

3 These details of costume and weaponry are found in Roman and Greek writers who wrote about

of the Sarmatians in detail. As for the general equipment of the other peoples of the same family, we have

we saw earlier that the Ramayana attributed to the Sakas golden armor, heavy axes and long swords. Herodotus, in perfect agreement with this book, shows the Massagetes with harnesses cuirasses and helmets clad in gold, and using copper to forge the points of their spears, from their javelins and arrows. (Herodotus, II, 215.) - In the expedition of Xerxes, the Arians Persians had iron breastplates made of fish scales (Herodotus, VII, 61).

custom, says the historian, had been borrowed from the Medes. (Book VII, 62.) - The Arian Cissians (Ibidem), as well as the Hyrcanian Arians. (Ibidem). The same was true of the Parthians, Chorasmians, Sogdians, Gandarians, Dadices and Bactrians. (Ibidem, 64 and 66).

There can be no doubt, therefore, that full metal and scale-like armour was in general use by all the Arian nations referred to by the Hindus as Sakas

houses on wheels were the same as those which the darkest antiquity had to the Punjab, the opulent land of the five rivers, the families of the first Arians. They were the same as those travelling constructions of which, Later, the Germans set up their camps in austere forms, the true ark carrying the spark of life to unborn civilizations and the rejuvenation to enervated civilizations, and if modern times can still provide any image capable of evoking the memory, it is certainly the mighty cart of American emigrants, this enormous vehicle, so well known in the New West continent, where it constantly brings to beyond the Rocky Mountains, the the daring Anglo-Saxon pioneers and the intrepid viragos, companions of their and victories over the barbarity of the desert.

The use of these carts decides a point of history. It establishes a radical difference between the nations that adopted it and those that preferred the tent. The former are travelers; they're not averse to a complete change of horizon and location.

climates; only the others deserve to be called nomads. They never leave of a fairly limited territorial circumscription. To be nomadic to imagine the only kind of dwelling that, by its very nature, is eternally mobile and presents the most striking symbol of instability. The carriage can never be a permanent home. The Arians who made use of it, and who, for a while longer or even never, were unable to create other shelters, did not possess and use didn't want tents. Why not? Well, they weren't traveling to change their clothes. place, but, on the contrary, to find a homeland, a fixed residence, a house. Spurred on by contrary or particularly exciting events, they do not succeed. to take over any country so as to be able to build there definitively. As soon as this problem was solved, the wheeled dwelling was attached to the ground and has remained unchanged. The dwelling method still in use in most countries who have owned Arian settlements offers proof of this. national is nothing more than a stationary wagon. The wheels have been replaced by a stone base on which the wooden edifice rises. The roof is massive and advanced completely envelops the dwelling, which can only be reached via a staircase. exterior, narrow and ladder-like. It's good, with very few modifications Nearby, the ancient Arian cart. The Swiss chalet, the Muscovite muzhik's hut, the home of the Norwegian farmer, are also the wandering homes of the Saka, the Gète and the of the Sarmatian, whose events have finally unhitched the oxen and removed the wheels 1. This was the constant instinct, if not the avowed wish, of the warriors who have dragged this venerable dwelling so far and wide by the heroic memories it evokes. Despite their many peregrinations, sometimes these men have never agreed to accept a permanently mobile shelter. of the tent; they have abandoned it to peoples of inferior species or formation.

The Sarmatians 1, the last of the Arians, in the 10th century BC, and therefore the purest, were quick to make the ancient conquerors feel the Slavs' superior strength of arm and intelligence, in the that were bound to arise. Soon, they made a big place for themselves. They dominated between the Caspian and Black Seas, and began to threaten the northern plains 2. For a long time, however, the northern slopes of the Caucasus remained—their stronghold. It was in the gorges of this great chain that, for several centuries later, when they had lost the exclusive empire of the Pontic regions, those of their tribes who had not emigrated sought refuge among a few related peoples who settled in these gorges 3 years ago. fortunate for the preservation of their ethnic integrity, the honor with which they today to have been chosen by physiological science to represent the most accomplished type of white hope. The present-day nations of these mountains continue to be famous for their bodily beauty, for their warrior genius, for that indomitable energy that appeals to even the most cultivated and chances of their battles, and by an even harder resistance to this breath of degradation which, without being able to touch them, reaches around them the multitudes Semitic, Tatar and Slavic. Far from degenerating, they have contributed, in proportion where their blood mingled with that of the Osmanlis and Persians, to warm these races. It the eminent men they supplied to the Turkish empire, nor should they be forgotten

the powerful and romantic domination of the Circassian beys in Egypt.

It would be out of place here to attempt to follow in detail the countless movements of Sarmatian groups towards western Europe. Some of these migrations, like that of the Limigantes, left to compete for Poland with Celtic nobles, and, on their enslavement, founded states which, among their Bersovia, the modern Warsaw, and others, the Iazyges, conquered Eastern Pannonia, in spite of the efforts of the former conquerors Thracian or Kymric peoples, who were already dominating the Slav masses. These invasions and many others are of interest only to special histories 4.

or 13th century, Alani and Asses, call themselves Iron, and their country Iron. of Ironistan. This is another example of the permutation of r into s. (Schaff., *Slaw. Alterth.* t. I, 141, 353.)

4 Schaffarik recognizes a few small remnants of a tribe of Sarmatian Iazyges in the population

on the left bank of the Pialassa. Their complexion is very brown, dress in black, and maintain customs different from those of the races around them. They speak white Russian, but with a Lithuanian accent. The locals call them Iatwjèses or Iodwezaj. (Schaff., *Slawische Alterth.*, t. I, p. 338, 340, 343, 349.)

on a large enough scale, nor with sufficient force, to have a lasting effect. the active value of subjugated groups. The same is not true of the movement that a large association of tribes of the same family, stemming from the great branch of the Alains, Alani, perhaps, more primitively, Arani or Arians, and bearing for name federative that of Roxolans 1, operated near the sources of the Dwina, in the regions by the Wolga and Dnieper rivers, in a word in central Russia, around the 7th or 8th century. 8th century B.C. 2. This period, marked by major changes in the in the ethnic and topographical situation of a large number of nations and European markets, and for the Arians of the north it represents a new starting point, and therefore an important date in their history. migrations.

It had only been two to three hundred years since they had arrived in Europe, and this period had been filled with the violent consequences of antagonism. with neighboring nations. Given over unreservedly to their national hatreds, absorbed in the unique cares of attack and defense, they hadn't had the time to perfect their social state; but this inconvenience had already been largely offset, from the point of view of the future, by ethnic isolation, a guarantee of purity, which had been the consequence. Now they were forced to to a new station. This station was assigned exclusively to by imperative necessity.

The propulsion that threw them forward came from the southeast. It was given by The result was that there was no way to resist them. So there was no

no way that the Arians-Sarmatians-Roxolans would march against this direction. They couldn't go westwards indefinitely either, because the Sakas, Getes, Thracians, Kymris, had remained too strong, and especially too many. It would have meant facing a series of difficulties and embarrassments inextricable. Inclining to the north-east was no less difficult. In addition to the Finnish forces operating on this point, the still considerable Arian nations, the arians, who were becoming more and more important by the day, must have been the idea of a retrograde march towards the ancient breeding grounds of the white family. That left the northwest access. On this side, the barriers, the impediments were still serious, but not insurmountable. Few Arians, many Slavs, Finns, in smaller numbers than in the east, there was a likelihood of greater conquests than anywhere else. The Roxolans understood this, and success proved them right. In the midst of the diverse populations that their preserved traditions still known to us under their significant names of Wanes, Iotuns and Alfars, or fairies, or dwarfs, they succeeded in establishing a stable, regular state whose

memory, whose last splendors still project, through the darkness of the dawn of the Scandinavian nations.

This is the country that the Edda calls Gardaríke, or the empire of the city of Arians 1. The Sarmatian Roxolans were able to unhitch their travelling oxen and store their carts. At last, they enjoyed the kind of leisure they hadn't had in years. centuries, and took advantage of the opportunity to settle in permanent homes. Asgard, the city of the Aesir or Arian, was their capital. It was probably a large village decorated with palaces in the style of the ancient residences of India's first conquerors and Bactria. In fact, his name was not mentioned for the first time in the world. Among other applications, not far from the southern shore of the Caspian, a Medieval settlement also called Açagarta 2.

Traditions concerning Asgard are numerous and even meticulous. They show us the fathers of the gods, the gods themselves, exercising greatness in this royal city the fullness of their sovereign power, dispensing justice, deciding peace or war, treating with splendid hospitality both their warriors and their hosts. Among them are a few wanes 3 princes and iotuns, and even a few Finnish chiefs. The necessities of neighborliness and the hazards of war forced the Roxolans to rely sometimes on one, sometimes on the other, to hold their ground against all. Ethnic alliances were inevitable 4. However the number, and therefore the importance, of them remains minimal, as the Edda shows, because that the state of war is less constant than in the past, when the Roxolans resided in the around the Caucasus, was no less ordinary, and especially so because the Gardaríke, although having thrown much light on the primitive history of the Arians Scandinavians, lasted too short a time for the race that possessed it to have time to become corrupted. Founded between the 7th and 8th centuries BC, it was overthrown around the 4th 5, despite the courage and energy of its founders, who, still forced

tabl. XXXI, also mentions it. Herodotus counts eight thousand Sagartes in Darius' army (VII, 85). (Lassen and Westergaard, Achem. Keilinschriften, p. 54).

3 The Edda places the Aesir, the Roxolan, on the eastern bank of the Don, while the Wendish nations occupy the western shore. (Schaffarik, t. I, p. 134, 307, 358).

4 Follow the trail and indication of these mixtures in the Edda, mainly in the Vœluspa. The

The mythical form of the story in no way prevents us from glimpsing its historical core.

5 Munch attributes the ruin of Gardaríke to the pressure of the Sakas nations, who had replaced the Sarmatians in the Caucasus regions, who were themselves dispossessed by the Achaemenids. (P. 61.)

once to give in to the fortune that led them through so many catastrophes to the empire of the universe, put their families and possessions back into their wagons, their steeds, and, abandoning Asgard, set off through the the desolate swamps of the northern regions, ahead of the series of adventures that for them, and of which nothing could possibly have foreshadowed the astonishing adventures and ultimate success.

Book six

Chapter II

The German Arians.

[Back to table of contents](#)

Having reached a certain point on its journey, the emigration of the noble Rexolan nations split into two branches. One went to present-day Pomerania, settled there, and from there conquered the islands off the coast and the south of Sweden 1. For the first time the Arians became navigators, and took over a mode of activity in which they could to one day surpass, in audacity and intelligence, all that the others had to offer. civilizations had ever been able to execute. The other branch, which, in its own time, was not less remarkable nor less fulfilled in this genre, continued to walk in the direction of the Glacial Sea, and, arriving on these sad shores, made a bend, skirting them, and then, descending towards the south, entered this Norwège, Nord-wegr, the path septentrional 2 pays sinistre, peu digne de ces guerriers, les plus excellents des êtres. Here, all the tribes who stopped abandoned the names Sarmatians, Sarmatians Roxolans, Ases, which until then had served to distinguish him from the others. races. He took back the title of Sakas. The country was called Skanzia, the Sakas peninsula. Very probably these nations had always continued to give each other the title honorable men, and, without too much concern for the word that conveyed this idea, they were called Khetas, Sakas, Arians or Aesir. In the new it was the second of these denominations that prevailed, while for the

group established in Pomerania and adjacent lands, Kheta's group became of a common usage 1. Nevertheless, neighboring peoples never admire the latter the simplicity of which they no doubt did not understand, and with a of memory most precious for the clarity of the annals, the finni- still call today's Swedes Ruotslaine or Rootslane, while the Russians are nothing more than Wænalnine or Wænelane to them. Wendes 2.

The Scandinavian nations were barely established on their peninsula when a traveller of Hellenic origin first visited these latitudes, home of the dreaded by the nations of Greece and Italy. Visit Massaliote Pythias extended his travels to the southern Baltic coast.

In present-day Denmark, he found only the Teutons, who were Celtic at the time, as their name attests 3. These peoples possessed the kind of utilitarian culture of the other nations of their race; but to the east of their territory were the Guttons, and with them we meet the Khétas again; they were a fraction of the colony Pomeranian 4. The Greek navigator visited them in an inner basin of the sea which he called Mentonomon. This basin is, it seems, Frische-Haff, and the town that Königsberg 5. At that time, the Guttons extended very little towards west; up to the Elbe, the country was divided between Slavic communes and nations 6. Below the river, as far as the Rhine on one side, the Danube on the other, and beyond these two rivers, the Kymris reigned pretty much alone. But it was not possible that the Sakas of Norwegia, the Kheta of Sweden, the islands and the continent, with their entrepreneurial spirit, their courage and the bad territorial lot that the two heaps of white half-breeds that lined the banks of the river. their borders in quiet possession of an isonomy that was not too difficult to disturbing.

Two directions were open to the activity of the northern Arian groups. For the Gothic, the most natural way to proceed was to act on the southeast and south,

nations of the Kyrnris, and has absolutely nothing Germanic about it. The Italian aborigine Teuta for the original name of Pisa. The inhabitants were called Teutanes, Teutani or Teutæ (Pliny, Hist. natur., III, 8.) – The warriors of Gaul had established in Cappadocia the Teutobodiaci tribe, in Pannonia, the city of (Greek name), in northern Greece, the (Greek name) (Id., ibid.). a host of Celtic men's names that include the word Teutobochus, Teutomalus, etc. (Dieffenbach, Celtica II, I Abth, p. 193, 338.) – Munch considers the Thjust of the Smaaland as Celtic in origin. (P. 46.) – Deutsch does not appear to have been taken collectively before the 9th century AD.

They had settled on the lands of the Slav nations, which they had forced to partition and (Schaffarik, Slaw. Alterth., t. I, p. 106).

5 Pythias, Ptolemy, Mela and Pliny show the Goths tending towards the Vistula. For a long time, this was their

border. Here they came into contact with the Arian peoples known as the Scytho-Sarmatians, who, although
were part of another invasion group. (Munch, 36-37, 52-53.)
6 Munch, loc. cit., 31.

to once again attack the provinces that had formerly been part of Gardarike
and the regions where previously so many Arian tribes of all denominations
had come to command the Slavs and Finns and suffered the inevitable
depreciation brought about by blending. For Scandinavians, on the other hand, the slope
was to advance south and west, to invade Denmark, which was still in the
to the unknown lands of central and western Germany, and then the
Netherlands, then Gaul. Neither the Goths nor the Scandinavians missed out on the advances
fortune 1.

As early as the second century B.C., the Norwegian nations were giving
irrevocable signs of their existence to the Kymris, whose closest relatives they
neighbors. Fearsome bands of invaders, escaping from the forests, came to awaken
the inhabitants of the Cimbrian Chersonnese, and, crossing all barriers,
crossed ten nations, crossed the Rhine, entered Gaul, and never stopped.
than Reims and Beauvais 2.

The conquest was swift, happy and fruitful. Yet no one was moved by it.
The victors, who were too few in number, had no need to expel the elders.
owners of the land. They were content to work them for their own profit, like any other landowner.
their race was accustomed to doing among submissive white mestizos. Soon even,
another sign of the thinness of this layer of arrivals, they mingled
sufficiently with their subjects to produce the Germanized groups so highly celebrated
by Caesar, as representing the most vivid part of the Gallic populations of
his time, and who had retained the ancient Kymric name of Belges 3.

Europe, to other Celts and above all to the Slavs. Arian masters began by
then accepted their national name by blending in. This is one of the reasons
led the Romans to confuse the two groups for so long, and Strabo to propose this
The word "German", he says, comes from the fact that the Gauls call them "Brothers",
(Greek word). (VII, 1, 2.) They were brothers, in fact, when Apamea's geographer
observed, but not original brothers. (See Wachter, *Encycl. Ersch u. Gruber*, Galli, p. 47 -
Dieffenbach, *Celtica* II, p. 68). - In the same way as the first Germanic clans in the East, those who
from Norwegia, mingled with the Celts, whom they found on their way, and the
the first Gothic expeditions entered into alliances that profoundly altered them. For example,
the Gothini of Silesia had adopted the language of their subjects of the Kymric race. Tacitus tells us
expressly. (Germ., 43.) I insist all the more strongly on facts of this kind, since they form the

This first alluvium did great good to the nations it penetrated. It restored their
the influence of finnickly alloys, giving them back their vitality for a time.
conquering activity, which earned them a part of Gaul and the cantons
the island of Brittany; in short, it gave them such a marked superiority over all

the other Galls that, when the Cimbres and the Teutons, in their turn, shook, crossed the Rhine, these emigrants passed by Belgian territories without daring to enter them. They were the ones who fearlessly confronted the Roman legions. But they recognized on the Scheldt, Somme and Oise rivers relatives who were almost as good as them.

The character of fury and rage displayed by these antagonists of Marius, their incredible audacity, their ponderous greed, are all worthy of note, because none of this was any longer in the habits or means of the people Celtic tribes. All these Cimberian and Teutonic tribes had been, more even more so than the Celts, fortified by Scandinavian accessions. Since the Arians from the north lived in their immediate vicinity and had begun to make their presence felt more actively, since the Jotuns had also penetrated their domains, they had undergone great transformations that set them apart from the rest of their former family. They were always fundamentally Celtic, but regenerated Celts.

In this capacity, however, they had not become the equals of those who had had communicated a part of their power; and when the Scandinavians, leaving a their peninsula in sufficient numbers, had come to claim not only the sovereign supremacy, but the direct domain of these mestizos, the latter had seen themselves forced to make room for them. And so it was that a large proportion of them, leaving a which had nothing left to offer but poverty and subjection, composed these exasperated bands that for a while renewed the Roman world's vision of the disastrous days of the ancient Brennus.

Not all the Teutons, not all the Cimbres, had recourse to this violent weapon. and did not throw themselves into exile. They were the boldest, the noblest, the most who did it. If it is in the instincts of warrior and dominant families to abandon en masse a land where the lure of their ancient rights does not keep them the same cannot be said for the lower strata of the population, who are devoted to the and political submission. There is no example of them ever having been neither expelled en masse, nor absolutely destroyed in any country. This was the case for Cimbres and their allies. The Germanized layer disappeared, to be replaced by a more homogeneous layer in its Scandinavian value. Mixed Celtic substructions Finnish elements remained. The modern Danish language clearly reveals this 1. It has preserved deep traces of Celtic contact, which could only have occurred at this time.

essential part of history, that they explain a multitude of hitherto unsolvable enigmas, and that they were never taken into consideration.

1 Munch (op. cit., p. 8) does not believe that before the 8th century AD, the

populations were Germanic. The far north of Jutland seems to have been home to a large number of diverse populations, first the Finns, then the Celts, then the Slavs, then the Jotuns, finally the Scandinavians. - Wachter (Gali) considers the Danes to be a primitive mixture of Finnish and Danish. Celts.

era. A little later, the various Germanic nations of druidic beliefs and practices.

The period of the Teutonic and Cimmerian expulsions represents a second displacement of the Arians from the north, already more important than the first one, the one that had created the second-generation Belgians. This had three major consequences, including the Romans felt the aftershocks. I have just mentioned one: the convulsion cimbric. The second, by giving a foothold to the Scandinavians of Norwège on the of the Sund, brought to northern Germany, and gradually to the south of France. Rhine, new peoples of mixed race, more Arianized than the Belgians, for the most of them, as they brought new national names to the masses. they conquered. The third effect was to bring, in the 1st century B.C. Christ, to the center of Gaul, a Germanic conquest well characterized, well the one in which Arioviste was the only apparent leader. These last two facts require some attention, and, dealing first with the first, let us note to what to what extent the dictator knew little about the trans-Rhine nations of his time. These are no longer for him, as in the past for Aristotle, kymeric populations, but rather language, and that their merit, which he was able to judge by his own personal experience, makes them far superior to the degeneration to which contemporary Gauls. The nomenclature given by him of these families, so worthy of interest, is no richer than the details he reports on their morals. It and only mentions a few tribes; and even if the Trevirians and Nervians were declare themselves to be Germanic in origin, as they were entitled to do up to a certain point, he ranks them no less legitimately among the Belgians. The Boïens defeated with the Helvetii are, in his eyes, half-Germans, but in a different way from the Rheims; and he has a point. The Suevi, despite the Celtic origin of their name, seem to him to be capable of be compared to the warriors of Arioviste 1. Finally, he absolutely category of other bands, also from the other side of the Rhine, which, shortly before his consulate had penetrated, sword in fist, into the heart of Arvernes country, and who, having established on land granted willingly, or rather by force, by the indigenous people, had then called on a large number of their compatriots to join them to form a settlement of around twenty thousand souls. That's enough, by the way, to explain this terrible resistance which, among the enervated inhabitants of Gaul, made Vercingétorix's subjects with the courage of the boldest champions of the North 2.

In the 1st century B.C., this was the only information available from the the Roman world of these valiant nations who were about to become influence on the civilized world. I'm not surprised:

they had just arrived or were just beginning to form, and had only been able to reveal half their presence. These incomplete details are to be considered as an indication of the the judgment to be made about the special nature of the peoples of the second invasion, if, through the special description that the author of the war left from the camp and person of Arioviste, there was no to a useful extent, what his other observations had to say.

were too vague to allow a conclusion.

Ariovistus, in the eyes of the great Roman statesman, is not only a leader of he's a political conqueror of the highest order, and this judgement, at a stroke of course, honors the one who has earned it. Before entering into battle with the people-king, he had inspired a strong idea of its power in the senate, which had believed to recognize him as sovereign and declare him friend and ally. These titles so appreciated by the wealthy monarchs of Asia, did not infatuate him. When the dictator, before coming to blows with him, seeks to study him and, in a clever negotiation, tries to discuss his right to enter the Gauls, he answers pertinently that this right is equal and all the same to that of the Roman himself, that he came, like him, called by the peoples of the land, and to intervene in their discord. He maintains his position as legitimate arbiter; then, tearing with pride the hypocritical veils which its competitor seeks to wrap and hide the bottom of the situation: "It's not a question," he says, "either for you or for me, of protecting the Gallic cities, nor to arrange their debates, as "disinterested peacemakers. We We both want to enslave them."

By speaking this way, he puts the debate on its true ground and declares himself worthy of the prey. He is well acquainted with the affairs of the region, the parties that divide it, the their passions and interests. He speaks Gallic as fluently as he speaks his own. language. In short, he is no more a barbarian in his habits than he is a subaltern in his intelligence.

He was defeated. Fate pronounced against him, against his army, but not, as we know, against him. knows, against his race. His men, who did not belong to any of the riparian nations of the Rhine, dispersed. Those whom Caesar, dazzled by their valour, was unable to take on board mingled with the mixed tribes that covered the area behind them. field. They added new elements to their martial genius.

It was them, although they were not a nation, but only an army 1, who had first made the name of the Germans known in the West. They were based on the greater or lesser resemblance between the Trevires, Boians and Suevi, the Nervians had with them, either in bodily appearance or in morals and habits. courage, that Caesar had granted them the honor of finding them something Germanic. It's about them, then, that we need to find out what this name means. glorious, which I've already used while waiting for the right opportunity to explain it.

Since the people of Arioviste weren't a people, and were just a group of troop on an expedition, traveling, according to the custom of the Arian nations, with his wives, children and possessions, they had no reason to adorn themselves with a national name. even, as has often happened since to their congeners, had they been recruited from many different tribes. Thus deprived of a collective name, what could they say? to the Gauls who asked: "Who are you? Warriors," they replied. necessarily, honorable men, nobles, Arimanni, Heermannni, and according to the Kymric pronunciation, Germani. This was indeed the denomination

common to all free-born champions 1. The synonymous names of Saka, Kheta, Arian, had ceased to designate, like their nations as a whole; some particular branches and a few tribes applied them exclusively 2. But everywhere, as in India and Persia, this name, in one of its expressions, and more generally in that of Arian, the most numerous class in society, or the most prevalent. disturbing. The Scandinavian Arian was the head of the family, the warrior par excellence. excellence, what we would call the citizen. As for the leader of the expedition and who, like Brennus, Vercingetorix and so many others, appears to have received from history only his title, not his proper name, Arioviste, was the host of the heroes, the one who fed them, paid them, that is, according to all traditions, their general. Arioviste is Ariogast, or Ariagast, the host of the Arians.

The second century of the Christian era marked the beginning of a period when Scandinavians had already multiplied in Germania, the instinct for initiative was became obvious and aroused all the concerns of Roman statesmen. The soul of Tacitus is prey to poignant worries, and he doesn't know what to hope for the future. "May it persist," he cries, "may it last, I adjure all the gods, not affection that these peoples bear us, but the "hatred with which they tear each other apart. A society such as ours has nothing "better to expect from fortune than the discord of its neighbors 3.

These natural fears were, however, belied by the event. The Germans, who bordered the empire at the time of Trajan, must have been the most eminent services to the Roman cause, and not to take any more They had little part in its future transformation, if any at all. It was not up to them

other Sarmatians and Germanic Quads, we had the Osyles in the Baltic; they were Roxolans by origin. (Munch, p. 34.) There were Germanic Arii beyond the Vistula (Tac., 43), Guttas, Chattes, Gotones, etc., etc., etc. Pliny, Strabo, Ptolemy and Mela give the all the elements of a long list.

3 " Maneat, quæso, duretque gentibus, sinon amor nostri, at certe odium sui ; quando " urgentibus

imperii fati, nihil jam præstare fortuna majus potest quam hostium " discordiam." (Germ., 33).

the glory of regenerating the world and building a new society. As energetic as they were compared to the men of the republic, they were already too affected by the Celtic and Slavic mixtures to be able to accomplish a task of this magnitude.

which demanded such youth and originality of instinct. The names of most of their tribes disappeared without a trace before the 10th century. A very small number in the history of the great migration, but they are still a long way off. in the front ranks. They had been won over by Roman corruption.

To find the true focus of the decisive invasions that created the seeds of the to the Baltic coast and peninsula.

Scandinavia. This is the land that the oldest chroniclers aptly named, and with ardent enthusiasm, the source of peoples, the matrix of nations 1. It is necessary also associate with it, in such an illustrious designation, those eastern cantons where, since the Gardaríke's departure from Asaland, the Arian branch of the Goths had set up their main homes. At the time we left them, these peoples were fugitives and forced to make do with miserable territories. We find them at this hour all-powerful, in vast regions conquered by their weapons.

The Romans began to know not all their strengths, but those of the extreme provinces of their empire, in the war of the Marcomans, in other words, of the These populations were, in fact, contained by Trajan ; but the victory was costly, and by no means definitive. It prejudged nothing against the future destiny of this great German conurbation, which, although already touching the lower Danube, was still sinking its roots in the most remote and therefore the most straightforward, the purest and the most invigorating of the family 3.

In fact, when the great invasions began around the 5th century new gothic masses that are appearing, at the same time as on the entire line of Roman boundaries, from Dacia to the mouth of the Rhine, who were barely known before, and who have gradually become fearsome, are becoming irresistible. Their names, indicated by Tacitus and Pliny as belonging to tribes to these writers had seemed nothing short of barbaric, and they had considered the people who wore them to be the least likely to arouse their solicitude. They had got it all wrong.

They were, as I have just said, and in the front line, the Goths, who arrived in mass from every corner of their possessions, from which Attila's power had expelled them, based even more on Arian or Arianized races than on its Mongol hordes 4.

new insights into the political events of those times. We cannot praise enough method used by this writer to study and judge Attila's actions. – Schaffarik, Slaw. Alterth, t. I, p. 124. – The great migration was mainly composed of the Vandals, Suevi and

The empire of the Amalungs, the rule of Hermanarík, had collapsed under these terrible assaults. Their government, more regular and stronger than that of the other races Germanic 1, and probably reproduced the same forms based on the same principles as that of ancient Asgard, had been unable to save them from ruin. inevitable. However, they had retained their full greatness; their kings had not not degenerate from the divine stock to which their house can be traced, nor from the divine stock to which their house can be traced, nor from the divine stock to which their house can be traced. brilliant name it earned them, the Amâls, the Célestes, the Pure 2; finally, the supremacy of the Gothic family was, in a way, acknowledged among the Germanic nations, for it bursts forth in all the Pages of the Edda, and this book, compiled in Iceland from Norwegian songs and stories, celebrating mainly the Visigoth Theodorik. These extraordinary honors were fully deserved. Those to whom they were

they aspired to every kind of glory. They understood much better than the Romans the importance and price of monuments of all kinds from all over the world. of ancient civilization; they exerted the noblest influence throughout the West. They were rewarded with lasting glory; in the 12th century, a French poet honor of being of their bloodline 3, and much later, the latest of Gothic energy inspired the pride of the Spanish nobility.

After the Goths, the Vandals would hold a distinguished place in the work of the social renewal, if their action could have been sustained and lasted longer. Their bands were not purely Germanic, nor were the recruits they used had been strengthened, nor by the very origin of the core: the Slavic element tended to be dominate 4. Soon fortune threw them into the midst of more civilized populations of and infinitely more numerous. Special alloys were all the more pernicious for the Germanic part of their territory. essence, that foreign to the primary combination of Vandal elements, these alloys there created and developed more disorder. A fundamentally Slavic mix, in Italy and Spain, the Romanized blood of a few years ago, and the of different formations to then take on all the melanized nuances on the African coast, was bound to degenerate all the more rapidly.

Alains, in terms of the invading masses, but not in terms of the direction they were given. (Munch., p. 40.)

1 We owe this remark to Tacitus.

2 Strahlenberg (Der nœrdl. u. oestl. Theil Europas u. Asiens, p. 104) had already noticed that the

Visigoths called the sky amal. – Schlegel Ind. Biblioth., t. I, p. 235) observed, after him, that The word amala, which in Gothic means pure, unblemished, has exactly the same meaning in Sanskrit. – The

Amala, in Anglo-Saxon, Amalunga, in the Nibelungenlied, Amalungen, the Amalungs were descended from

of Géat or Khéta. According to W. Muller (Alt. deutsche Religion, p. 297), Géat is a nickname for Odin. I

to see in this name an ancient form of the national name of the Goths, as Séaf is a form of Sako. (See an earlier note.) The Amalungs thus descended from the purest ariane strain.

3 Rigord, who died around 1209, describes himself in his chronicle as "Magister Rigordus, natione Gothu. (Hist.

litt. de France, t. XVII, p. 7.)

4 Schaffarik (Slaw. Alterth., t. I, p. 163) believes that the Slavs, in their settlements between the

The Vistula and the Oder, having been interfered with by the Suevi (Germanized Celts), gave rise to the

to the Vandals. The endings il, ul, al indicate a derivative. Among the Vandals were several bands whose purely Germanic origin is indisputable. However, these bands numerous.

that it soon ceased to receive any Germanic tributaries. Carthage saw the Vandals eagerly accept its decrepit civilization and die. They disappeared. The Kabyles, who are said to be descended from them, have indeed preserved something of the northern physiognomy, and all the more so because the sporadic habits of the into which their decadence has brought them, placing them on a par with the neighbouring peoples, continue to maintain a certain balance between the elements of which they are currently formed. But, examined with some care, they show that the few surviving Teutonic features in their physiognomy are contrasted by many others belonging to local races. And yet these Kabyles so degenerate are still the most industrious, the most intelligent and the most utilitarian the inhabitants of West Africa.

The Longobards did a better job of defending their purity than the Vandals. the advantage of being able to soak repeatedly in the same spring from which their blood, so they lasted longer and were more effective. Tacitus had barely noticed them around the Baltic, where they lived in his time. They were still touching the common cradle of the noble nations to which they belonged. Moving further south, they reached the middle reaches of the Rhine and the upper Danube, and they stayed there long enough to imbibe the nature of the local races. to which the Celtic character of their dialect bears witness 1. Despite these mixtures, they had by no means forgotten who they were, and long after they had established themselves in the Po valley, Prosper d'Aquitaine, Paul Diacre and the author of the English poem Beowulf's Saxons still saw them as primitive descendants of the Scandinavians 2.

The Burgundians, once placed by Pliny in Jutland, probably not long before after they had just arrived, belonged, like the Longobards, to the branch Norwegian 3; they had moved southwards after the 3rd century, and having dominated southern Germany for a long time, where they had intermarried with the Germans celtised from previous invasions, as well as to all the various elements, kymeric and Slavic cultures, which could be found merging there. In many ways, their destiny points to that of the Longobards, but with the nuance that their blood could be a little more. They had the good fortune to find themselves directly, from the seventh century, under the influence of a Germanic group whose purity matched the of the Goths, the nation of the Franks. If they were quickly reduced to obeying these They owed them a debt of gratitude for some very favorable ethnic interference.

The Franks, who outlived almost all other nations as a powerful nation branches of the common stock, even to that of the Goths, had been only just by the Roman historians of the 1st century A.D., in the core of their race. era 4. Their royal tribe, the Mérowings, inhabited the area until the 6th century.

the Rhine, a mixture of Gothic and Vandals. Indeed, nothing could be further plausible. I'm only talking about their original state.

4 Pliny knows this people.

still have representatives in a fairly limited area between the mouths of the the Elbe and Oder rivers, on the shores of the Baltic, above the ancient home of the Longobards. It's obvious from this geographical location that the Mérowings came from Norwegia, and did not belong to the Gothic 1 branch. They acquired in the history of the Gallic territories after the end of the Middle Ages. in the 5th century. However, none of the divine genealogies we possess today mention them and link them to Odin, an essential circumstance in the history of the the Germanic nations to establish royal rights. as well as the Gothic Amalungs, the Danish Skildings, the Astings Swedish, and all the dynasties of Anglo-Saxon heptachy 2. Despite this silence from documents, there can be no doubting the undisputed pre-eminence of the Merowings. among the Franks, and the glory of this nation, that the divine origin, the descent odinic, in other words the Ariadne purity condition, was not lacking in this family of kings, and that it is only through the destructive effect of time that his titles didn't come to us.

The Franks had quickly descended to the Lower Rhine, where the poem Beowulf shows them in possession of both banks of the river, separated from the sea by the Flemish, Flæmings, and Frisians, two peoples with whom their alliance was narrow 3 There, they found only extremely long-lived races under their feet. hand Germanized 4, and thus united to their late departure from the most Arian countries, they

compiled by monks, or in the preambles to the various codes, constitute one of the sources the most important that can be consulted for early Germanic history. (See Grimm, W. Muller, Ettmuller, etc.) The form of the nouns, the order in which they are placed, the number of forebears given to Odin himself, and finally the traces of alliteration found in prose compilations are all features worthy of the utmost observation. attention for the important results they bring. Three names stand out in particular Odin's gods, Suaf, Heremod and Géat; these are all ethnic memories relating to the national names of Saka, Arya and Kheta. There are two more others, indicating mixtures that certainly took place: Hwala, Gall, and Funi, Fenn. 3 The Frisians were once called Eotenas, Eotan or Jutæ. They were Germanized Jotuns.

(Ettmuller, Beowulfslid, p. 36).

4 The Ubians were among the least so. But the Celtic element was not.

at least been greatly weakened in this nation by the mixtures of other kinds that had the Romans. (Dieffenbach, Celtica I, p. 68.) The Sicambres, whose name plays a role in the our early annals, were necessarily Germanized to a very high degree, their situation the geographical context. However, their name is Celtic and reminiscent of the Segobrigi,

powerful guarantees of strength and duration for the empire they were about to build. founders. However, on the last point, more favored than the Vandals, than the Longobards, Burgundians, and even Goths, they were less so than the Saxons, and if they were more brilliant, they were less long-lived. The Saxons were ever carried by their external conquests into the living parts of the Roman world 1.

As a result, they had no contact with the more mixed races, the more but also the most debilitating. You can barely counted among the empire's invading peoples, even though their movements began at almost the same time as those of the Franks. Their main efforts focused on eastern Germany and the Breton islands in the Atlantic Ocean. the West. So they did nothing to regenerate the Roman masses. This lack of contact with the living parts of the civilized world, which first deprived them of many illustrations, has been of the utmost benefit to them. The Anglo-Saxons of all the peoples who have emerged from the Scandinavian peninsula, they are the only ones who have modern times, has retained some apparent portion of the Arian essence. It's the only one that, strictly speaking, is still alive today. All the others have more or less disappeared, and their influence is now only latent.

In the picture I've just drawn, I've left out the details. I have only to describe the innumerable small groups which, always on the move, without any constantly crossing and re-crossing the tracks of larger masses, they contribute to give the invasions of the 4th and 5th centuries that feverish, tormented look that is not the least of the reasons for their greatness. To do this properly, we need to the myriad tribes, armies, and peoples of the world in an incessant uproar. bands on expedition, who, driven by the most diverse causes, sometimes pressure of rival nations, sometimes overpopulation, sometimes famine, sometimes ambition. other times, the simple love of glory and booty would set in. on the march, and, aided by victory, determined from one to the next the most terrible upheavals 2. From the Black Sea, from the Caspian to the ocean Atlantic, everything was in turmoil. The Celtic and Slavic backgrounds of the rural populations overflowed incessantly from one country to another, carried away by the impetuous Ariadne; and, in the midst of the Mongol cavalrymen of Attila and his allies, breaking through forests of swords and frightened herds of ploughmen, traced in every direction of ineffaceable grooves. It was an extreme mess. If on the surface of great causes of regeneration, in the depths fell new ethnic elements of debasement and ruin that the future would have a field day to develop.

Let's summarize all the Arian movements in Europe. movements that led to the formation of the Germanic groups and the descent of

nation that was long known to the Phocaean colony of Marseille. This name appears mean the illustrious Ambres or Kymris.

1 Keferstein, op. cit., t. 1, p. XXXIV.

2 Included in this number are the Astings, Scyrres, Ruges, Gepids and above all the Heruli. All these

groups, who, like Arioviste's people, were more like armies, or even gangs. on expeditions, that people in search of lodgings often returned to the North after (Munch, p. 44).

on the borders of the Roman Empire. Around the 8th century BC, the roxolan Sarmatian tribes headed for the Volga plains. In the 4th century, they occupied Scandinavia and parts of the Baltic coast to the southeast. In the 3rd century, they are beginning to flow in two directions towards the middle regions of the continent. In the western part of the country, their first inhabitants were Celts and Slavs; to the east, in addition to the latter, a fair amount of Arian detritus, from the ancient invasions by the Sarmatians, Grete and Thracians, in short, collaterals from their own ancestors, not to mention the last nations of the noble race who continued to emerge from Asia. Hence the marked superiority of the Gothic tribes, that such mixtures could not weaken. Little by little, however, equality and balance ethnic relations between the two currents were re-established. As the first broadcasts are overlaid by purer ones, the Scandinavian invasion rises to the top. to the most majestic proportions; so that, if the Sicambres and Chérusques had quickly ceased to be equivalent to the men of the Gothic empire, the Franks can be boldly considered as the worthy brothers of the warriors of Hermanrik, let alone the Saxons of the same period, are entitled to the same praise.

But at the same time as so many great races were flocking to Germania Gaul and Italy, the Hunnic disasters, which tore Goths and Italians apart to their Slavic subjects, bringing them en masse to the points where the other Germanic nations also tended to concentrate. The result was that the east of Europe, more or less stripped of its Arian forces, was returned to the power of the Slavs and Finnish invaders, who were to plunge these countries in the irremediable abasement that more noble dominators had never had the influence to pull them. The result was that all the forces of the essence tended to accumulate more or less exclusively in the Germanic parts of the of the continent, even in the northwest. This layout of the the organization of modern history. Now, before going any further, let's take a look at this family itself The Germanic Ariadne we've just been following. Nothing is more necessary than before introducing it into the midst of degeneration. Roman.

Book six

Chapter III

Capacity of native Germanic breeds.

[Back to table of contents](#)

The Arian nations of Europe and Asia, taken as a whole, observed in their common and typical qualities, have also astonished us with this attitude and domineering power that they constantly exerted over other peoples, even on the mixed-race and white peoples among or near whom they

lived. From this point of view alone, it's hard not to acknowledge that they had a great deal to do with the remainder of the human species a real supremacy; for in such matters what is necessarily exists. However, we shouldn't take the exchange on the nature of this supremacy and seek or pretend to find it in facts which are not would not belong to her. Nor should we believe that it has been obscured and question by certain details that shock vulgar prejudices about the general superiority. Arians' superiority does not lie in the development of moral qualities; it exists to a greater extent in the provision of the principles from which these qualities derive.

We must never forget that, when studying the history of societies, it is not just a matter of morality in itself. It is neither by vices nor virtues that we that civilizations are essentially distinct from one another, even though, taken together on the whole, they're better than barbarism in this respect; but that's just a question of purely incidental consequence of their work. What makes them physiognomy, it's the abilities they possess and develop.

Man is the wicked animal par excellence. His most multiplied needs with more prickles. In its species, it has all the more needs, from that he is more intelligent. So it would seem instincts increased as a direct result of the need to keep up. break through more obstacles to reach a state of satisfaction. But, by a happy But this is not the case. Reason, more perfected at the same time as it aims higher and more demanding, sheds light on the disadvantages of the creature she leads. to the suggestions of self-interest. Religion, even imperfect or false, that this being always conceives in a somewhat This high standard forbids him to give in to his destructive tendencies on any occasion.

This is why the Arian is always, if not always, the best of all men from the point of view of moral practice, at least the most enlightened on the intrinsic value in this kind of acts he commits. In this respect, his dogmatic ideas are always the most important. developed and most complete, although closely dependent on the state of his fortune. As long as he is the plaything of a too precarious situation, his body remains armored and his heart in the same way; hard on himself, no wonder he is ruthless for others, and it is in this inflexible way that he practises this justice whose integrity Herodotus praised in the warlike Scythian. The merit here lies in the loyalty with which a law is accepted, which is perhaps so fierce is softened only to the extent that the prevailing social atmosphere itself succeeds in temper.

The Arian is therefore superior to other men, mainly in terms of his intelligence and his energy; and it is through these two faculties that, when he succeeds in to overcome his passions and material needs, it is also given to him to achieve an infinitely higher morality, even though in the ordinary course of things, one can identify just as many reprehensible acts in him as in the individuals of the

two other lower species.

This Arian is now present for our observation in the western branch of the his family, and there he appears as vigorously built, as handsome in appearance, as warlike at heart, as we once admired in India 1 and Persia, as in the Homeric Hellad. One of the first considerations the aspect of the Germanic world gives rise to, it is again this one, that man is there all and the nation little. We see the individual before we see the associated mass, fundamental circumstance, which will excite interest all the more the more to compare it with the spectacle offered by aggregations of Semitic half-breeds, Hellenic, Roman, Kymris and Slavic. Here, you can almost only see the multitudes; man counts for nothing, and he fades away all the more so as, the ethnic mix to which it belongs being more complicated, confusion has become more considerable.

Thus placed on a kind of pedestal, and freeing itself from the background on which it acts, the Arian German is a powerful creature, who first draws scrutiny to himself before allowing it to be brought to bear on the environment around it. Everything this man believes, everything he says, everything he does, acquires major importance.

When it comes to religion and cosmogony, here are his dogmas Nature is eternal, infinite matter 1. However, the gaping void, gap gunninga, chaos, has preceded all things 2. In those days, says the Völuspá, there "was neither sand, nor sea, nor the soft waves. The earth was nowhere to be seen, nor the "enveloping sky. From the bosom out of the darkness came twelve rivers, which flowed and "froze.

Then the sweet air coming from the south, from the land of fire, melted the ice; its and the giant Imir, personification of animated nature, appeared. Soon he fell asleep, and with his open left hand and fertilized feet one by the other, came the race of the giants 3.

However, as the ice continued to thaw, the Audhumbla cow was born. This is the symbol of the organic force that gives movement to all things. To this moment, a being named Buri emerged again from these drops of water, and he had a son, Börr, who, uniting with a giant's daughter, gave birth to the first three gods, the most Odhin, Vili and Ve 4.

This trinity, which came into being when the great cosmic creations were already all he had to do was organize, and indeed that was his task. She ordered the world, and from two tree trunks washed up on the sea shore, she shaped the tough authors of the human species. An oak tree became man, a willow tree became woman 5.

This doctrine is still nothing more than Arian naturalism, modified by ideas developed in the far north 6. Living, intelligent matter, represented the all-Asian myth of the Audhumbla cow, keeps it above the rest.

manifested in their sight, worshipped only the sun, the moon and fire, Sol, Luna, Vulcanus. (De Bello Gall., VI, 21.)

three great gods themselves. They were born after her: it's hardly surprising that they don't of his eternity. They must perish; they must disappear one day, defeated by the giants, by the organic forces of nature. is destined to sink along with them, along with the world's their creatures, to make way for a new orderly, a new world. arrangement of all things, to new generations of mortals. One more time, the ancient sanctuaries of India knew the essence of all these notions 1.

Transitional gods, no matter how great, were not too distant from man. So the Arian German had not lost the habit of rising to them. His veneration for his ancestors readily confused them with the powers that be. and effortlessly turned to adoration. He liked to think he had descended greater than himself, and just as so many Hellenic races related to Jupiter, to Neptune, to the god of Chryse, likewise the Scandinavian proudly traced his genealogy to Odin, or to the other celestial individualities that the consequences the primitive trinity 2.

Anthropomorphism was completely foreign to these native notions 3; it was not The irresistible influence of ethnic mixtures. As long as son of the Roxolans remained pure, he liked to see the gods only in the mirror of his own home. imagination, and was reluctant to form tangible images of them. He liked to imagine them hovering half-hidden among clouds reddened by the glow of sunset. The sounds mysterious forests revealed their presence to him 4. He also believed he would find and worshipped an emanation of their nature in certain objects that were precious to him. The Quades swore on swords, as the Thracians had already done. The Longobards worshipped a golden serpent; the Saxons, a mystical group made up of a lion, dragon and eagle; the Franks also had similar usages 5.

But alliances with European mestizos later led them to accept, in all or in part, the material pantheon of the Slavs and Celts. They then became idolaters. Among the Suevi, they admired the savage worship of the goddess Nerthus, and learned to her veiled statue in a chariot 6. Freya's boar, symbol favorite of the Galls, was adopted by most of the Germanic nations, who over-the crest of their helmets, and shone it on the gables of their palaces. Long ago, in purely Arian times, the Germans hadn't even heard of

in Asgard, which tradition had deified. (Munch, op. cit., p. 53.)

3 W. Muller, op. cit. p. 64 ff - Tac, Germ. 9, 43.

4 Tac., Ann., XIII, 55; Germ., 45 - They didn't have and didn't admit temples, whereas the

of Gaul and Germany.

5 W. Muller, op. cit., pp. 67, 70 et al.

6 All the cults indicated by Roman writers bear the trace and reveal the power of

Celtic influence. Nerthus, mater deum, is found in the Welsh neath, strength, help, and in the English Gaelic neart, which has the same meaning. – The practice of dedicating islands mainly as sanctuaries is entirely Celtic. (W. Muller, op. cit., p. 37).

religious customs of Slavic origin (p. 37). – The Isis mentioned by Tacitus, and which he is surprised to find

among the Suevi, it was Hesu or Hu, the Celtic divinity par excellence. (Tac., Germ., 9.)

temples. Eventually they had temples, where they piled up monstrous idols 1. As it had happened to the ancient Kymris, they in turn had to indulge the most baser instincts. of the inferior races among which they had settled 2.

The same was true of the forms of worship, though with more restraint in the degeneration. Primitively, the Arian German was his own unique priest, and even long after national pontiffs had been instituted, every warrior retained its priestly power 3. It even remained annexed to the land ownership, and the alienation of an estate meant the alienation of the right to sacrifice 4. When this state of affairs was changed, the Germanic priest's only action was to the whole tribe. It was never more than what purohita had been among the Hindu Arians, in antevedic times. He did not form a distinct caste like the Brahmins, a powerful order like the Druids, and, no less severely excluded from the war functions, he was not given the slightest opportunity to dominate, or even direct the social order. However, with a feeling imbued with a certain and profound wisdom, the Arians had no sooner recognized the public priests that they entrusted them with the most imposing civil functions, entrusting them with maintain order in political assemblies and execute court rulings criminal. Hence what has come to be known as human sacrifice among these peoples 5.

The condemned man, after hearing his sentence, was cut off from society and handed over to the police. to the priest, that is, to the god. A sacred hand, inflicting the ultimate torture, appeased heavenly wrath. He fell, not so much because he had offended humanity than because he had angered the deity who protected the law. The punishment found it less disgraceful for the Arian's dignity and, it must be said, more than our legal customs, where a man's throat is simply slit. in compensation for having slit the throat of another, or, according to a narrower view again, simply to force him to stop there 6.

religious or purely superstitious specialties developed, over time, in a very specific way. overabundant. At the same time as there were Goths, Thuringians and Burgundians, in the Anglo-Saxon world, high priests, who even came to exert a certain influence politics, mainly among the Burgundians, there were also soothsayers, sorcerers and enchanters, schamans of all kinds. Some explained dreams, others penetrated the future to the by means of knotted ropes. Or, called these caragni, from the Welsh caraï, a cord. (W Muller, op. cit., p. 83). But none of this concerns the Germanic nations.

5 W. Muller, op. cit., p. 52.

6 Human sacrifice is attested by positive testimonies from the Goths and Heruli,

Saxons, Frisians, Thuringians, Franks, at the time when the latter were already Christian. (W. Muller, op. cit., p. 75-79.) – The sacrifice of horses was also, in the oldest Germanic period, like the asvamedha, among the Hindu Arians, one of the most solemn and meritorious ceremonies of worship.

It has been asked, with varying degrees of justification, whether the Semitic nations had originally had a clear idea of the other life. In no other Arian race is possible. Death was never more than a narrow passage for all of them, to be sure. open to another world. They glimpsed various destinies, which, were not determined by the merits of virtue or the retribution that the vice. The man of noble race, the true Arian, arrived by the sole power of its origin to all the honors of Walhalla, while the poor, the captives, slaves, in a word, half-breeds and beings of inferior birth, fell indiscriminately into the icy darkness of Niflheimz 1.

Of course, this was only true in times when all glory was at stake, all power and wealth was concentrated in the hands of the Arians. no Arian was poor and no half-breed was rich at the same time. But when the of ethnic alloys had completely disrupted this primitive simplicity of relationships, and that, what would have been considered impossible in the past, we see people of noble extraction and the Slavs and the Kymrys, and even the Choudes and the Finns the dogmas of future existence were modified, and people began to accept more in line with the contemporary distribution of moral qualities in the individuals 2.

The Edda divides the universe into two parts 3. At the center of the system, the earth of men, shaped like a flat disc, as Homer described it, is surrounded on all sides by the ocean. Above it stretches the sky, home of the gods. To the north opens up a dark and icy world, from which comes the cold; to the south, a world of fire, where heat is generated. To the east is Jotanheimz, the land of giants; to the west., Svartalfraheimz, home of the black and evil dwarves. Then, in a situation vague, Vanaheimz, the land inhabited by the Wendes 4.

If we stop this description here, where cosmogonic ideas unite with simple geography, we have the exact reproduction of the system of the seven Brahmani divissas. ques, or, which is the same, the seven Iranian kischwers 5, and, as we will see, a

significant, such as Nar, Naïn, st. 11; Nori, Ann and Anar, then again by Nar, then Nyzardz, st. 12; Nali, and Hanar, st. 13; Alfr, st. 14, Funiar and Guinar, st. 16 – It should be noted that dwarfs, like giants, were not created by the gods like man, but are the a direct product of the forces of nature.

5 It is even to this part of the primitive Arians' cosmogony that the Arians' cosmogony should be linked.

Scandinavians, legitimate and direct descendants of the Touran riders. When it comes to following the origins of Arian ideas, it is important never to lose sight of the fact that the Hindus, who, at the

the richest treasure to this day, but they are not the intermediary through which we owe them. On their way to the Ganges Valley, they could do nothing to enlighten the West;

world, from the point of view of the first Arian Germans. The territory Scandinavia occupies the center: it's the land of men. The empyrean reigns over it. The north pole sends him coldness; the southern regions, the little of heat that reaches it. To the east, i.e. towards the Baltic coast, are the tribes of the mixed-race Gètes; in the west, between southern Sweden and the coast of the Northern Ocean, the Lapps, just about everywhere, the Wendes and Celts, precisely confused with each other. The positive knowledge of the time do not allow us to add anything. But the national cosmographers, in the work of their ideas, they did not stick to these old notions; they wanted to have nine divissas, nine kischwers, instead of the seven their ancestors had known, and, for to reach this figure, they imagined two new heavens, one above the other. of the gods, and named them, one Liôsâlfraheimz or Andlanger, the other Vidhblacên 1. Both are populated by luminous dwarfs. This conception would be absolutely arbitrary and useless, if it were not based in some way on the distinction that the most ancient Arians of Upper Asia seem to have made between the atmosphere of the globe and the sky proper, the empyrean, where the stars move 2.

These were the opinions held by the Arian German on the objects of consideration. He easily drew from it a high idea of himself and of his role in creation, all the more so as he contemplated himself not only as a demigod, but as an absolute possessor of a portion of this Mitgardhz, or land that nature had assigned him to live in. He had established his property in a way that suited his proud instincts. Two modes of ownership were in use in his home.

The oldest, undoubtedly, is the one whose founding idea he brought to the table. of Upper Asia was odel 3. This word carries with it both the ideas of nobility and of possession so intimately combined, that it's hard to tell whether the man was a landowner because he was a nobleman, or vice versa 4. But there is little doubt that the primordial organization, recognizing only the Arian as the true man, only

it's the Arian groups of Sogdiana and the countries above that we're most at home. to what we have in our Germanic antiquities, from the ancient fund of the knowledge. Unfortunately, philology, seduced by the very fact that the importance of the Vedas, is busy, especially in France, ignoring this truth, and does not hesitate the Germans to emigrate from the banks of the Yamouna, which in itself is a major achievement. absurdity in the first place.

1 W Muller, op. cit., p. 163.

2 When Scandinavian doctrines have been compared more rigorously than has yet been done

to Iranian ideas, it will undoubtedly be recognized that great relationships unite the celestial dwellers of Liôsâlfraheimz and Adlanger to the Ireds and Amschespends of Zend-Avesta.

3 This word is one of the oldest that can be found, and the notion it represents is as old as time.

him. This is the Latin *ædes*. – See, for the different forms and meanings in the Gothic languages, Dieffenbach, *Vergleichendes Wörterbuch der gothischen Sprache*, t. I, p. 56.

4 Among the Anglo-Saxons, even the loss of the *odel* was accompanied by the loss of political rights.

(Kemble, t. I, p. 70–71 et seq.) We can see, moreover, with all reason, in this close union of the legal quality of Arian with that of owner, to the extent to which the instincts of the race were far removed from the dispositions of nomadic life.

and could not imagine a private Arian.
of this benefit.

The *odel* belonged without restriction to its master. Neither the community nor the magistrate had no authority to assert a claim to this type of possession. the slightest right. The *odel* was absolutely free of any encumbrance; he did not pay taxes. It constituted a true sovereignty, an unknown sovereignty. today, where bare ownership, usufruct and high estates are all one and the same. absolutely. The priesthood was inseparable from it, and so was jurisdiction over all its degrees, both civil and criminal. Arian Germain sat at home, had free reign over the allodial land and all that inhabited it. Women, children, servants, slaves, recognized only him, lived only by him, rendered only to him. to himself, who was accountable to no one. Either he had built his and put his fields under cultivation on deserted ground, or that his own forces the Finn, the Slav, the Celt or the Jotun, all of whom are people of the same race. natively placed outside the law, its prerogatives knew no bounds.

This was not quite the case when in company with other Arians, acting under the common direction of a warlord, he found himself participating in the conquest of a territory of which a portion, large or small, had been awarded to him. This other situation created a different tenure system altogether; and as it was almost single-handedly when the great migrations came to the continent. the true seeds of Europe's main political institutions. of the Germanic race. But to be able to explain clearly what this was form of ownership and the consequences it entailed, it is important to make the Arian man's relationship with his nation.

As the head of the family and owner of an *odel*, these relationships were reduced to very little. Agreeing with the other warriors to keep the elected a magistrate, whom the Scandinavians called *drottinn*, and whom the other peoples from their blood called *graff* 1 Chosen from the most noble races and noblest, in those who could claim a divine origin, that the exact counterpart of the Hindu *viçampati*, exercised a very limited, if not total, authority. more precarious. His legal actions closely resembled those of the chiefs among the Medes. before the time of Astyages, or to that of the Hellenic kings in Homeric times. Under the empire of this easy rule, each Arian, within his *odel*, was hardly more bound to

its neighbor of the same nation than are the different states forming a single nation. federal government.

Such an organization, admissible in the presence of numerically weak or completely subjugated by the awareness of their inferiority, was not compatible with a state of war, or even with a state of conquest in the middle of the world. of resistant masses. The Arian, who, in his adventurous mood, mainly lived in one or other of these difficult situations, had too much practical common sense. to fail to see the remedy for the evil and seek ways of reconciling it application with the ideas of personal independence which, above all, were important to him. heart. So he imagined that when the time came to enter the campaign special, completely foreign to the regular organization of the body. between the chief and the soldiers; this is how the new leader order of things:

A well-known warrior presented himself to the general assembly, and proposed himself to command the planned expedition. Sometimes, especially in cases of aggression, he will even the first idea. In other circumstances, he would simply submit a plan of his own, which he applied to the situation at hand. This candidate for commandment was careful to back up his claims with his previous exploits, and to make his proven skill; but, on all things, the means of seduction that he could most happily employ, and which ensured him preference over her competitors, it was the offer and the guarantee, for all those who would come to fight under his orders, to provide them with individual benefits worthy of tempting their courage and their greed. This led to debate and one-upmanship between the candidates and warriors. It was only through conviction or seduction that they could be to engage with the entrepreneur of exploits, glory and booty.

It's easy to see how a lot of eloquence and a somewhat esteemed background were absolutely necessary for those who wanted to command. They were not asked not, as with the drottinns, as with the graffs, the grandeur of birth; but this they needed was military talent, and more than that, the ability to do it. boundless generosity towards the soldier. Otherwise there would have been no need to follow their flag with no hope of victory or reward.

But once the Arian had allowed himself to be persuaded that the man soliciting him had all the required qualities, and that after having made his conditions he had undertaken with him, a whole new state of being came into being between them 1. The free Arian, the Arian absolute sovereign of his odel, abdicating for a given time the use of most of his its prerogatives, became, except for the respect of reciprocal commitments, the man of whose authority could go as far as disposing of his life, if he failed to comply with the duties he had undertaken.

The expedition began; it was a happy one. In principle, the spoils belonged but with the strict and rigorous obligation to share it with his followers. companions, not only to the extent of the promises exchanged, but,

as I have just said, with extreme prodigality. Failure to comply with this law would have been as dangerous as it is impolitic. Scandinavian songs intentionally call the illustrious warlord "the enemy of gold", because he doesn't have to keep any; "the guest of the heroes", because he must put his pride in housing them in his home, in bringing them together with table, lavishing them with long banquets, amusements of every kind and rich gifts. These are the means, and the only means, of maintaining their friendship, of to secure their support, and thus maintain his fame and power. A chief miserly and selfish is immediately abandoned by everyone, and returns to nothingness 1.

I have just shown how the victorious general could use the spoils of war. furniture, money, weapons, horses and slaves. But when, with these advantages, there was still the taking of possession of a land, the principle of the generosity was necessarily applied in different ways. The country conquered was called rik, meaning country governed absolutely, subjugated country; as the truly Arian territories, the countries with odels, made it a point of honour to push back, seeing themselves as essentially free 2. In the rik, the defeated populations were entirely under the control of the warlord 3, who the qualification of konungr, a military title, token of an authority that belonged neither to the drottinn nor to the graff, and whose sovereigns of the far north only dared to seize them very late, as they governed provinces which, not having were acquired by the sword to their crown, did not give them the right to take it.

The konungr, then, the German könig, the Anglo-Saxon king, the king, in short 4, in its narrow obligation to make its men share in all the benefits it and granted them land. But since the warriors could take such gifts with them, they could only enjoy them as much as they as long as they remained loyal to their driver, and this situation meant that for their capacity as owners a whole series of duties unrelated to the constitution of a company. odel.

and that all Germanic conquests in the rest of Europe bore this name.
(Munch, op. cit., p. 112 and note 2).

3 Savigny, D. Roem. Recht im Mittelalter, t. I, p. 229.

4

However, we must not lose sight of the fact that this king in no way had the physiognomy of the Celtic king or

italiote, although it resembled the Macedonian (Greek word) of the periods before Alexander. In the Beowulf poem, a king is called: folces hyrde, shepherd of the people, as in in the Iliad (Kemble, The Anglo-Saxon Poem of Beowulf, c. 1213, p. 44). Anglo-Saxon theoden similarly means he who leads the people. These are just some of the titles military, rather than administrative.

The estate thus owned on condition was called feod. It offered more advantages than the first form of tenure for the development of Germanic power, because that it forced the independent Arian mood to give in to the ruling power

greater authority. He was thus paving the way for the advent of institutions that would the rights of the citizen and those of the State, without destroying the former for the exclusive benefit of the latter.

of others. The Semitic peoples of the south had never had the slightest idea of a such a combination, since it was their rule that the state should absorb all rights.

The institution of feudalism also produced lateral results that deserve to be highlighted. registered. The king who granted it, and the warrior who received it, were equally-interested in keeping their market value intact. In the eyes of the first, it was a temporary gift, which could revert to him in the event that the usufructuary should die or break off his engagement to seek adventure under another another head, a common enough circumstance. In this forecast, it was necessary for the remain worthy of baiting a replacement. For the second, owning land was an advantage only insofar as this land bore fruit; and as he had neither the taste nor the time to take care of the soil cultivation himself, he never failed to under the guarantee of his boss, with the former owners, to whom he would relinquished full and peaceful possession of one share, and gave them the remainder to farm. It was a wise operation that the Dorians and Thessalians had practiced very well. in the past. The result was that the Germanic conquests, despite the excesses of the early days moments, probably a little exaggerated by the eloquent cowardice of the writers. of Augustan history, were, in the end, rather gentle, mediocre and feared by the people and, without comparison, infinitely more intelligent, more and less ruinous than the brutal colonizations by legionnaires and the ferocious administration of the proconsuls at a time when Roman politics were the flower of civilization 1.

It would seem that the feud, reward for war work, brilliant proof of happy courage, had everything it took to win the favor of opinion among warlike races that are highly sensitive to gain. not so. Military service in the pay of a chief was repugnant to many men, and especially those of high birth. These arrogant spirits found humiliation in receive gifts from their equals, and sometimes even from those whom they as their inferiors in terms of purity of origin. Every conceivable profit didn't blind them to the inconvenience of leaving the work on hold for a while, or lose forever, the plenary action of their independence. When they were not called upon to command themselves, through an incapacity of a nature

they preferred to take part only in truly national or international those they felt able to undertake with the strength of their odel alone.

It's rather curious to see this sentiment ahead of the stern judgment of a scholar historian who, in his deep-seated hatred of the Germanic races, relies principally on the- on the conditions of military service, and uses them to deny the Goths of Hermantik, as with the Franks of the early Mërowings, any real notion of political freedom. But it is certainly no less so to see the Anglo-Saxons

disfigured, it's true, but still resembling the original.
to the ancient Germanic warriors, the unruly inhabitants of Kentucky and Alabama, braving both the verdict of their proudest forebears and that of the publisher of Irminon's Polyptique. Without believing that they were in any way principles of savage republicanism, they enlist in droves to the pay of the pioneers to tempt their fortunes among the natives of the New World and in the most dangerous prairies of the West 1. This is certainly what sufficient response to ancient and modern exaggerations.

Possessing an odel, or enjoying a feud, the Arian German shows himself to us also alien to the municipal sense of the Slav, the Celt and the Roman. The high idea of self-worth, and the consequent taste for isolation, dominate absolutely. its thinking and inspire its institutions. The spirit of association cannot therefore be familiar. He knew how to escape it even in his military life; for with him this organization is only the effect of a contract between each soldier and the general, leaving aside other members of the army. Very stingy with his rights and prerogatives, he was never abandonment, not even of the smallest parcel; and if he does consent to to restrict, to suspend its use, is that it finds in this temporary concession a direct, present and obvious advantage. His eyes are wide open to his interests. Finally, perpetually preoccupied with his personality and all that relates to it in a He's not materially patriotic, and has no passion for heaven, of the soil, of the place where he was born. He attaches himself to the beings he has always known, and does so with love and fidelity; but not to things, and he changes province and climate without difficulty. This is one of the keys to the chivalric character of the Middle Ages and the reason of the indifference with which the Anglo-Saxon of America, while loving his country, easily leaves his native land, and likewise sells or exchanges the land he has received of his father.

Indifferent to the genius of places, the Arian Germain is also indifferent to nationalities, and only loves or hates them according to the relationships that these environments with his own person. At first glance, he considers all foreigners, be they of his own people, in an almost equal light, and the superiority he a certain partiality for his fellow creatures, too, excepted, he has is free enough from native prejudice against those who approach it, from whatever country far as they can come; so that, if it is given to them to make burst to

the merits, he will not refuse to recognize the benefits. Hence which, in practice, he granted early on to the Kymris and Slavs who him an esteem proportionate to what they could show him of virtue. or domestic talents. From the earliest days of his conquests, the Arian led the servants of his odel to war, and even more willingly the men of his feud. While he himself was the warlord's pledged companion, this succession of who fought under his leadership and shared in all his profits. He allowed him to gather honor, and recognized that honor nobly when it was well earned; he confessed illustration where it was found; he did better: he let his vanquished become

rich, and thus led him, for all these reasons, to a result which could not fail to be to happen, and did, that the vanquished became his equal in time. Even before the invasions of the 5th century, these great principles and all their consequences had acted and borne fruit 1. We're about to see how.

The Germanic nations were originally made up entirely of Roxolans, than Arians; but at the time when they still inhabited the more or less compact the Scandinavian peninsula, war had already brought together three classes of people: the Arians proper, or Jarls: these were the masters 2; the Karls, farmers, domiciled peasants, jarl tenants, white family men mixed race, Slavs, Celts or Jotuns 3; then the traëlls, the slaves, a swarthy race and deformed, in which it's impossible not to recognize the Finnish 4.

These three classes, formed just as spontaneously and just as necessarily in the than among the ancient Hellenes, initially made up the entire society; but rapid mixing gave rise to a large number of hybrids. that Germanic mores gave karls the freedom to march off to war, and, through to enrich themselves, benefited the mestizos that this class of peasants had produced in allied with the ruling class; and while the pure race, exposed especially to the of battles, tended to diminish in number in most of the tribes, and to become families, among which custom alone allowed for the creation of a new family. to choose drottinns and graffiti, the half-Germans saw their ranks swell of countless rich, valiant, eloquent and popular leaders, who, free to suggest their fellow citizens with plans for expeditions and adventures, they couldn't find companions ready to listen to them than could heroes of a different extraction. more noble. All kinds of results came out of it, the most divergent, the most disparate, but all equally easy to understand. In some regions, where purity of descent, still highly prized, had become extremely rare, the title of jarl took on an enormous value, and ended up merging with that of konungr or king; but here again, the latter was quickly matched by the qualifiers, initially strong fylkir and hersir, which at first were worn only by women and

lower-ranking captains. This type of confusion took place in Scandinavia, and at the shadow of the truly regular government, in the sense of race, of the ancient drottinns. There, on that field, essentially arian, jarls, konungrs, fylkirs, hersirs were in fact just unemployed heroes and, as we would say in our administrative language, generals on call. All that public sentiment was an equal share of the respect earned by the nobility of the blood, although they didn't all have it; but there was no temptation to give them a command over the population. So it was very difficult for the military monarchy, which is the modern monarchy, descended from Germanic warlords, to establish itself in Scandinavian countries. It took her a long time and a lot of struggle to get there, and after having eliminated the crowd of kings, among whom it was as if drowned, kings of the earth, kings of the earth, kings of the earth, kings of the earth, kings of the sea.

Things were quite different in conquered countries such as Gaul and Italy. The quality of jarl or ariman, which is one and the same, no longer being supported by free forms of national government, nor enhanced by possession of the odel, was quickly lowered by the military royalty, who ruled over the and commanded the victorious Arians. Therefore, the title of ariman 1 instead of increasing in importance as in Scandinavia, lowered, and only applied warriors of free birth, but of inferior rank, the kings, who were having surrounded themselves in a more immediate way with their most powerful companions, the men forming what they called their trustee, their faithful, all people who, under the name of leudes, or possessors of odels, domains fictitiously constituted according to the old form by the will of the sovereign, represented alone and exclusively the high nobility. Among the Franks, Burgundians and Longobards, the ariman, or, as the case may be the Latin translation, the bonus homo, came to mean nothing more than a simple landowner. and to prevent the lord of the fiefdom from reducing the legal representative to serfdom, but no longer ethnic, of the ancient Arians, it took the authority of more than one council, which did not always prevail against the force of circumstances.

In short, in all originally Germanic regions, as in only through conquest, the principles of the dominators were identically the same, and extremely generous to the vanquished races.

Apart from what might be termed social crimes, state crimes such as the treason and cowardice in the face of the enemy, German legislation would seem to us today indulgent and gentle to the point of weakness. She didn't know the pain of 2 and for the crime of murder applied only the pecuniary composition. This was a remarkable degree of indulgence in men of such excessive character. energy and whose passions were undoubtedly very ardent. They were praised for it

had been content to raise it to the highest degree. (Kemble, t. I, p. 123.) - However, the sovereigns of this Germanic branch had arranged to unite on their heads the title of theedr, or chief This was not the case for the chiefs of either the Goths or the Franks. (Ibid., vol. II, p. 23).

blamed for it; but perhaps the question was examined a little superficially. For opinion with full knowledge of the facts, a distinction must be made here between between justice rendered under the authority or rather under the direction of the drottinn, and more konungr, or military king, by assimilation, and that which, exercised in the odels, emanated, in a much more powerful and unchallenged way, from the absolute will and initiative of the Arian, head of the family. This distinction is not only in the nature of things, but necessary to understand the theory of silver composition in criminal judgments.

The possessor of the odel, supreme master of all the inhabitants of his land and their judge certainly followed the suggestions of a nativist mind in his judgments. rigid and inclined to the doctrine of retaliation, the most natural of all laws, and of which one very refined wisdom, based on experience of very complex cases, learns to

recognize injustice. There's no doubt that in this circle of domestic jurisdiction we don't an eye for an eye and a tooth for a tooth. There wouldn't even have been a way to resort pecuniary composition, as nothing establishes that the lower limbs of the odel the personal right of ownership in truly Arian times.

But when the crime, occurring outside the inner circle governed by the head of the family, had a free man as his victim, the repression became more complicated. difficulties that always plague the righting of wrongs. of a sovereign to his equal. In principle, it was accepted, in the obvious interest of the social bond, that the community, represented by the assembly of free men under the of drottinn or graffiti, had the right to punish violations of the public tranquillity, a state which these powers were charged with maintaining by their better. The tricky part was determining the extent of this right. For the the narrowest possible limits, as many wills as there were people. impartial judges, i.e. Arians Germans, careful to safeguard the independent dance against any encroachment by the community. The result was the position of the guilty parties in a compromised light and to substi-. In most cases, the idea of punishment is replaced by that of reparation. approximate. Placed on this ground, the law considered murder to be a fact of life. and for which there was no turning back, and for which it was only necessary to limit the consequences for the dead man's family. She pretty much ruled out any tendency towards vindictiveness, materially assessed the damage, and, in return for what she deemed a equivalent for the loss of the man whom the homicidal action had wiped out. and torn from those among whom he lived, she ordered forgiveness, forgetfulness and return of peace. In this system, the higher the rank of the deceased, the greater the loss. was considered considerable. The war leader was worth more than the ordinary warrior, who more than the ploughman, and certainly a German had to be put at a higher price. one of his vanquished.

Over time, this doctrine, practised in camps and territories alike became the basis for all Germanic legislation, even though it was not at the time originally a result of the law's inability to reach those who made the law. It stifled the custom of odels as their numbers dwindled and

their privileges, as the independence of the members of the group grew. of the nation was less absolute, that, feudal tenure having become the most kings took on more empire, and finally that the multitudes aggregated by the and recognized as owners of the land, became capable of composing for their misdemeanours and crimes, like the noblest characters, like the men of the highest lineage for their own.

The Arian German didn't live in cities; he loathed living in them, and as a result, he didn't live in them. had little regard for the inhabitants. However, he did not destroy those whose victory made him master, and in the 2nd century AD Ptolemy was still listing ninety-four major cities between the Rhine and the Baltic, ancient foundations of the Galls or the Slavs, and still occupied by them 1 In truth, under the regime of the conquerors from

of the north, these cities entered a period of decadence. Created by
of two mixed-race, fairly narrowly utilitarian peoples, they succumbed to
two powerful, albeit indirect, effects of the conquest they had undergone. The
the native youth to adopt their mores, by inviting them to take part in the
warriors to take part in their expeditions, sharing in their honours and their
the Celtic nobility to their way of life. They
tended to mingle closely with them. As for the merchant class, as for the indus-
the imperfection of their products could hardly be overlooked.
competition against the manufacturers of Rome, who, having established themselves
hour on the decumate borders, delivering Italian or German goods to the Germans.
much less expensive, or at least infinitely more beautiful and better than
their own. This is the constant double privilege of an advanced civilization. Reduced to
copy Roman models to suit the tastes of their masters, the workers of the
countries could only hope to make a real profit from this labor by putting themselves directly at the
service of the local population.
of odels and feudal owners, who have a natural tendency to
and under their control, all the men who could be of any use to them.
be of any use to them. This is how towns gradually became depopulated and
became obscure villages.

Tacitus, who only wants to see the heroes of his pamphlet as esti-
mable savages, has distorted everything he says about them in terms of civilization 2.
as philosophical bandits. But, in addition to contradicting himself
even quite often, and that other contemporary testimonies, of an au
to restore the truth of the facts, we need only contemplate the fact that the
the results of excavations carried out in the most ancient tombs of the North to

fœminæ ignorant. (Germ., 18.) – This passage can only be explained by applying it to
a few very mixed and exceptionally poor tribes. – All words referring to
are Gothic, and if modern German has borrowed from Latin the expression schreiben, to write,
is that Germans are not essentially Germanic. – In Ulfila spilda, planchette
to trace runic characters; vrits, a slit, a letter formed by incision; mëljan,
gamêljan, to write, paint; bôka, a book made of beech bark, etc. (W. C. Grimm, *Über
deutsche Runen*, p. 47).

that, despite the emphatic declamations of Agrippa's son-in-law, the
heroes, whom he rightly celebrates, were neither poor nor poor.
ignorant or barbaric 1

The odel's house didn't resemble the squalid, half-buried dwellings
in the earth, which the author of the *Germania* is so fond of describing in stoic colors.
ques. However, these sad retreats did exist; but it was the shelter of the Celtic races to
barely Germanized or peasants, karls, cultivators of the estate. We can still
contemplate their analogues in certain parts of southern Germany, and
especially in the Appenzell region, where people claim that their construction method
is particularly well-suited to protecting them from the rigors of winter. This was the

reason already put forward by the ancient builders; but the free men, the Arian warriors were better housed, and above all less cramped 2

When you entered their residence, you first found yourself in a vast courtyard, surrounded by various buildings dedicated to all aspects of agricultural life, including stables, laundries, forges, workshops and outbuildings of all kinds, all more or less according to the master's fortune. This collection of buildings was surrounded and defended by a strong palisade. In the center stood the palace, the odel itself, supported and adorned by strong wooden columns, painted in the colours of colors. The roof, lined with sculpted friezes, is gilded or trimmed with shiny metal, was usually surmounted by a consecrated image, a religious symbol, such as, for example example, Freya's mystical boar 3 Most of this palace was occupied by a vast room, decorated with trophies and with a huge table at its centre. environment.

It was here that the Arian Germain received his guests, gathered his family, made the justice, sacrificed to the gods, gave feasts, held council with his men and their distributed his gifts. When night came, he retired to the apartments

Latin authors. – The Scopes-Vidsidh still calls Heorot, in the land of the Hadubards (Ettmuller, Beowulfied, Eprileit, p. XXXIX); then Hreosnabeorh, in the land of the Geates; Finnesburh, among the Frisians; Headhoraemens and Hrones-næs, in Sweden. – The Beowulf poem also quotes all these residences.

3 Tacitus (Germ., 45) speaks of this boar, as does the Edda, in the Hyndluliodh, st. 5.

(Ettmuller, op. cit, introd., p. 49). – Charlemagne had an eagle placed on the ridge of his imperial palace in Aix-la-Provence. Chapel.

it was here that his companions, rekindling the flame of the hearth, lay down to sleep. on the benches that surrounded the walls, and fell asleep with their heads resting on their shields 1.

One is undoubtedly struck by the resemblance of this sumptuous residence, its columns, its high, ornate roofs, its vast dimensions, with the palaces that described in the Odyssey and the royal residences of the Medes and Persians. Indeed, the noble manors of the Achaemenids were always located outside the cities of Iran. and composed of a group of buildings used for the same purposes as the outbuildings Germanic palaces. All the estate's rural workers were also housed here, a host of craftsmen, saddlers, weavers, blacksmiths, silversmiths, and even poets, artists doctors and astrologers. The castles of the Germanic Arians described by Tacitus, those of whom the Teutonic poems speak in such detail, and, more the divine Asgard on the banks of the Dwina, were the image of the Iranian Pasagard, at least in the general forms, if not in the perfection of the artistic work 2, nor in the value of the materials 3. And after so many centuries

since the Arian Roxolan had lost sight of the brothers he had left behind in the Bactria and perhaps even much further north, after so many centuries of his travels through so many lands, and, most remarkably of all, he has years spent with, it is said, only the roof of his home for shelter. instincts and primitive notions so faithfully preserved by the culture unique to his race, who was seen mirroring himself in the waters of the Sund, and later in the Somme, Meuse and Marne rivers, monuments built to the original same data and for the same morals as those whose Caspian and even the Euphrates had reflected the magnificence 4.

Arian dwelling in the far north of Europe in the 5th century. Nothing is missing from the portrait: the building

was made of wood, with large rooms resting on pillars painted in a variety of colors. not even the metal friezes atop the walls, nor the silver and gold plaques to form the roof. This type of construction, in contrast to that of Persepolis and the cities of Sassanid period, both of which are Assyrian imitations, is essentially Arian.

(Polybius, X, 24, 27.) – This author was so dazzled by the splendour, wealth and extent of the (seven stadia in circumference) of the palace of Ecbatane, that he protests in advance against what his account may have similar to the fabulous.

3 The palace at Ecbatane was built entirely of cypress and cedar wood, and all the chambers

were painted, gilded and silvered. (Polybius, loc. cit.) – Ritter rightly remarks that the Persian palaces of the modern period are very close to this style (West-Asien, t. VI, 2nd Abth., p. 108.) I would add Chinese palaces.

4 A grouping of agglomerated buildings, which we don't know how to describe in our Romano-Celtic language,

other name than the word firm, and which thus awakens a false idea in us, is what the Germans rightly call bof. This expression can be applied to any property.

of kings, nobles and even peasants. This is exactly the word

Persian (Persian word) ivan, which refers to the same root and has absolutely the same meaning wherever Firdousi uses it, as, for example, in this verse:

(Persian verse)

"You are safe in my ivan."

Moreover, Firdousi's poem, apart from the Muslim veneer, and in its primitive elements, can be considered, for the morals, characters and actions it celebrates, as being par excellence a Germanic poem.

When the Arian Germain stood in his great hall, seated on a high seat, at the at the head of the table, dressed in rich clothes, his flanks girded with a precious sword, forged by the skilful and magical hands of Jotun, Slav and other workers surrounded by his braves, he invited them to rejoice with him, to the sound of the goblets and drinking horns, trimmed in silver or gilded around the edges, nor slaves, nor even vulgar servants, were admitted to the honor of serving this valiant assembly. Such duties seemed too noble and lofty for

be left in such humble hands; and just as Achilles took care of himself of his hosts' meal, just as Germanic heroes made a point of to preserve their family's long-standing tradition of courtesy. The sword to the side, they fetched and placed meat, beer and mead on the tables; then they sat down freely, and spoke without fear, according to their thoughts. inspired.

They weren't all on the same footing in the house. The master used to think all the others his orator, his sword-bearer, his squire, and, when he was still young, his foster father, the man who had taught him the use of weapons and prepared him experience of dealing with people. These various characters, and the last one especially, took precedence among their companions. Consideration was also given to to the elite champion who had accomplished off-line feats.

The feast had begun. The first hunger subsided; the cups were emptied quickly, the word and the joy circulated like fire in all these violent heads. tes. War stories told from all sides inflamed these imaginations. fuel, and multiplied their bravado. Suddenly a guest stood up noisily, announcing his intention to undertake such and such a risky expedition. hand stretched out over the horn containing the beer, he swore to succeed or fall. From The audience, exhilarated to the point of passion, broke into rapturous applause. Those present, exhilarated to the core their weapons to better celebrate their joy; they surrounded the hero, congratulating him, kissing him. These were the delights of lions.

Then, moving on to other ideas, they took up the game, the dominant passion and adventure-loving minds, eager to take chances, who, in their daily lives way of abandoning oneself, without reserve or measure, to all forms of danger, by were often able to play themselves and face slavery, the most fearsome of all. in their minds than death itself. It's easy to see how long sessions like this employed could give rise to appalling storms, and there were times when the the occasion. Taking these imagina- tions by one of their most accessible sides, he had recourse to the stories of the travellers, always listened to with equally keen and intelligent attention; or riddles, his favorite amusement 1; or finally, taking advantage of the influence poetry enjoyed, he ordered his poet to fulfill his office.

Germanic songs had, in their ornate forms, the character and scope history, but passionate history, concerned above all with keeping eternal- the pride of glory days, and not to let the memory of the past perish. outrages and the desire to avenge them 1 She also proposed the great examples of her ancestors. There are few traces of lyricism. They were poems in the style of the Homeric compilations, and dare I say it, the mutilated fragments that are breathe such greatness with such enthusiasm, are clothed in the most exquisite that in some respects they are almost deserving of the name. to be compared with the masterpieces of Ulysses' cantor. Rhyme is unknown to them; they

are rhythmic and alliterated 2. The antiquity of this versification system is indisputable. Perhaps traces of this can be traced back to the most primitive eras of the white race.

These poems, which preserved the memorable features of the annals of each nation the exploits of the great families, the expeditions of their brave men, their travels and discoveries on land and sea 3, all that was worthy of being were not only listened to in the odel's circle, nor even in the tribe where they were born and celebrated according to their merit.

from people to people, passing from the forests of Norwegia to the marshes of the Danube, teaching the Frisians and the Wesers about the triumphs obtained by the Amalungs on the banks of the rivers of Russia, and spreading Bavarians and Saxons, Longobard Alboin's feats of arms in the regions Italy 4. Such was the interest Arian Germain took in these productions, that one nation often asked another for the loan of its poets and sent his own. It was even a rigorously held opinion that a jarl, an ariman, a true warrior, not only to know how to handle weapons, horse and rifle. rudder, the art of warfare, of all the sciences certainly the first 5; he he still had to have memorized and be able to recite the compositions that

after living in Bolor with the Iranians, who called it Simourgh. Riddles are part of the national genius of the Scythians and Massagetes in Herodotus, and from there they have continued to the preoccupations of Germanic genius.

1 Tac, Germ, 2 - W. Muller, op. cit., p. 297.

2 Wackernagel, Geschichte, d. d. Litteratur, p. 8 et seqq. - Alliteration ceases to be used in

Germany in the 9th century. It is found in Gothic, Vandal and Burgundian genealogies, and Anglo-Saxon, in ancient legal formulas, in some of the most popular incantation recipes. It's a mode of poetic harmony that's as old as time itself.

white; the names of the three eponyms Ingœvo, Irmino and Istæwo, quoted by Tacitus, are alliterated. II

would not be impossible to find vestiges of this in biblical genealogies.

3 The Goths had poems about their first departure from the Isle of Scanzia and the great deeds they had accomplished.

of their chiefs' ancestors, the Ethrpamara, Hanala, Fridigern, Vidicula or Vidicoja annals (W. Muller, op. cit., p. 297).

4 M. Amédée Thierry has eloquently and accurately described the ubiquity of Germanic poems,

(Revue des Deux-Mondes, Dec. 1, 1852, p.1).

844-845, 883. - Munch, op. cit., pp. 43-44).

5 Germanic tactics were based on the wedge, the invention of which was attributed to Odin (W. Muller,

Altdeutsche Religion, p. 197).

of interest to his race, or who were most famous in his day. He also had to be skilled at reading runes, writing them and explaining the secrets they contained 1.

Let us judge the powerful sympathy of ideas, the ardent intellectual curiosity who, possessing all the Germanic nations, linked together the most their proud owners, and in the noblest respects, the spirit of isolation, prevented the memory of the common origin from being extinguished, and, if that circumstances could make them enemies, constantly reminded them that they were thought, felt and lived by the same doctrines and beliefs, of hope and honor. As long as there was an instinct that could be called Germanic, this cause of unity served its purpose. Charlemagne was too great to ignore it. understood its full force and the benefits it could bring. So, despite his his admiration for the Roman era and his desire to restore the world of Constantine, he never had the slightest inclination to break with these traditions, although scorned by Gallo-Roman pedantry. He brought together poems from all over the world and he didn't want them to escape destruction. Unfortunately- necessities of a higher order forced the clergy to behave in a different way. different.

It was impossible for him to tolerate this essentially pagan literature, incessantly troubling the uneasy consciences of neophytes, and making them back to their childhood affections, slowed the triumph of Christianity. She such anger, such hateful obstinacy in celebrating the gods of the Walhalla and to advocate their proud lessons, that the bishops could not hesitate to declare war on him. The struggle was long and hard. The old attachment of the people to the monuments of past glory protected the enemy But finally, victory being to the right cause, the Church showed no inclination to push its success to the point of total extermination. When she had nothing more to fear for her faith, she herself tried to save the now harmless debris. With this tender consideration it has always shown for the works of the intellect, even those his feelings, a noble generosity for which he is not sufficiently appreciated, she did for Germanic works exactly what she did for books of the Romans and Greeks. It was under his influence that the Eddas were collected in Iceland. It was monks who saved the Beowulf poem, the annals of the Anglo-Saxon kings, their genealogies, fragments of the Song of the Traveller, of the Battle of Finnesburh, by Hiltibrant 2. Other clerics compiled all this

Einl. LXIII.) The events he reports are no later than the year 600; and even the death of

that we have of northern traditions not included in Sæmund's work, the chronicles of Adam of Bremen and the Saxon grammarian; others, finally, transmitted to the author of the Nibelungenlied the legends of Attila that the 10th century saw implement 1. These are services that deserve all the more recognition, that criticism owes it to them alone to be able to directly link the parts of modern literature, inspirations that do not originate in the absolute- of Hellenistic or Italiote influence, to the ancient Arian sources, and thereby

to the great epic memories of primitive Greece, India, Bactrian Iran and the generating nations of high Asia.

The Odinic poems had had exalted defenders, but among these the women in particular stood out. They had shown a particular attachment to the old ways and the old ideas; and, unlike what is generally assumed to be their predilection for Christianity, an opinion true in Romanized countries, but unfounded in areas where the people loved a religion and people from the bottom of their hearts. perhaps rather austere customs, but which, attributing to them a shrewd and penetrating to the point of divination, had surrounded them with these respects and armed them with this authority so scornfully denied them by southern paganism under the empire of the ancient cult. Far from being considered unworthy of judging high matters, they were entrusted them with the most intellectual care: they were in charge of keeping the medical knowledge, to practice, in competition with the thaumaturges of profession, the science of spells and magical recipes. Educated in all mysteries of the runes ², they communicated them to the heroes, and their prudence had the to direct, hasten or retard the effects of the courage of their husbands or their brothers. It was a situation whose dignity was made to please them, and there was nothing Surprisingly, they didn't at first feel they had to make a profit. Their opposition, necessarily limited, manifested itself in their stubborn support for poetry even Germanic. Having become Christians, they willingly excused its shortcomings. heterodox; and these mutinous dispositions persisted so well in them, that, long after they had renounced the cult of Wodan and Freya, they remained repositories of the songs of the scaldes. Even under the blessed vaults of the monasteries, they maintained this reprobated habit, and a council of 789 was unable to the most absolute defences and threats, and even succeeded in doing so. to prevent unruly wives of the Lord from transcribing, learning, and by heart and to circulate these ancient works which breathed only the praise and advice from the Scandinavian pantheon ³.

The power of women in a society is one of the most certain guarantees of the persistence of Arian elements. The more this power is respected, the more we are entitled

of Hygeiak, which he mentions, is placed by Gregory of Tours between 515 and 520. This poem seems to have been formed from several different songs; there are some sutures.

1 Am. Thierry, *Revue des Deux-Mondes*, December 1, 1852, p. 845.

2 Weinhold, *op. cit.*, p. 56. – W. C. Grimm, *Deutsche Runen*, p. 51.

3 Weinhold, *op. cit.*, p. 91. – The canons of Chalcedon had forbidden women from

from approaching the altar or performing any function there. Pope Gelasius renewed this ban in its decretals, because of the frequent breaches by Germanized populations.

to declare the race that submits to it closer to the true instincts of variety the Germans had nothing to envy from their sisters in the ancient branches of the

family 1.

The oldest name applied to them in the Gothic language is quino ; is the correlative of Greek (Greek alphabet). Both words come from the same root gen, which means to give birth 2. The woman was therefore essentially, in the eyes of the primitive Arians, the mother, the source of the family, of the race, and from there the the object of veneration. For the other two human varieties, and many of decadent, though highly civilized, mixed races, the woman is merely the female of man.

Just as the name of the Arian German, the warrior, jarl, ends up, in the to the meaning of ruler and king, just as the word "king" is used to mean quino, gradually exalted, became the exclusive title of the sovereign's companions, from those who ruled alongside him, in a word, queens. For the average wife, it was succeeded by a no less flattering appellation: frau, frouwe, the word divinized in the celestial personality of Freya 3. After this word, there are still others which are all stamped with the same seal. Germanic languages are rich in and all of them are borrowed from the noblest and most noble of on earth and in heaven 4. It was undoubtedly as a result of this native tendency to value highly the influence exerted on him by his partner, that the Arians of the north accepted, in their theology, the idea that every man was, from the moment of his birth, a human being. birth placed under the special protection of a female genie, whom he called fylgia. This guardian angel supported and consoled the mortal in the trials of life. entrusted to him by the gods, and, when he reached the supreme hour, he would appeared to warn him 5.

Cause or result of these deferential habits, morals were generally so that in none of the national dialects can you find a word to convey the idea courtesan. It would seem that this situation only became known to the Germans at the as a result of contact with foreign races, as the two oldest denominations of this genre are Finnish kalkjô and Celtic lenne and laënia 6.

old.

3 Sanscrit: prî; zend: frî; gothic: frijô, I love (Bopp, Vergleichende Grammatik, p. 123).

4 Weinhold, op. cit., p. 20 - The expression muine, old feminine of mann, is not Germanic.

It appears to be of Celtic origin. It has survived only as an indication of a female demon, in the compounds murmuine, siren, and wuldmuine, dryad. (W. Muller, Altdeutsche Religion, p. 366.)

5 Weinhold, op. cit., p. 49.

6

Ibid, p. 291. - Crimes against women did not always find an excuse even in the

of conquest, and, at the sack of Rome by Alaric, a Goth of great birth, having

The Germanic wife is traditionally seen as a model of majesty and of grace, but of imposing grace. We didn't confine her to a jealous solitude on the contrary, it was customary for the head of the family to deal with illustrious guests, her companion, surrounded by her daughters and followers, all richly decorated. dressed and adorned, graced the occasion with her presence. It was with great enthusiasm characteristic that scenes of this kind are described by poets 1.

"The heroes' pleasure was at its height," sang the author of Beowulf. The "The great hall resounded with noisy words. Then entered Wealhéow, the wife " of Hrôðhgâr. Graceful for her husband's men, the noble creature, adorned "with gold, cheerfully greeted the warriors at the table. Then, charming woman, she offered "first the cup to the protector of Danish odels and with kind words "encouraged him to and treat his followers well.

"The magnanimous chief happily seized the cup. Then the daughter of the nobles "Helmings saluted those guests, young or old, to whom their "value had earned illustrious gifts; at last, she stopped, the beautiful sovereign, "covered in bracelets and precious chains, the generous lady, in front of Beowulf's "seat. She hailed him as a supporter of the Goths and poured him the beer. "Full of wisdom, she took heaven as witness to the wishes she had for him, for she had faith only in this valiant champion to punish the "crimes of Grendel 2."

After performing her duties of courtesy, the mistress of the house would sit down... to her husband and joined in the conversation. But before the banquet could reach its most animated period, and when the fumes of drunkenness began to reach the heroes, she withdrew. This is still how it's done in England, the country with the most best preserved remnants of Germanic customs.

Secluded in their own homes, domestic care, needlework and the preparation of pharmaceutical compositions, the study of runes, that of the literary compositions, the education of their children, intimate conversations with their the women's circle of occupations, which lacked neither variety nor or importance. It was in the particularly intimate living room of the bridal bedroom that these family sibyls rendered their oracles heard by the husband. In this life of mutual trust, it was felt that serious affection well founded on free choice was not too much; girls had the right to marry only at their convenience. This was the rule; and when politics or other reasons transgressed it, it was not that the victim brought into the house imposed upon him an implacable resentment and stirred up storms that sometimes ended up, according to many legends, by the complete ruin of the most powerful families, so much was indomitable pride of the Germanic wife.

raped the daughter of a Roman, was condemned to death, despite the king's resistance, and executed (Kemble, t.

I, p. 190.)

1 Ettmüller, Beowulfslid, Einl. p. XLVII.

2 Kemble, *The Anglo-Saxon Poem of Beowulf*, v. 1215 et seqq, p. 44-45.

This is not to say, however, that female prerogatives were without their limits 1. If there is more than one example of women's participation in war work, the law held them, in principle, to be incapable of defending the earth 2; consequently, they did not inherit the odel. Still less could they claim to be substituted their deceased husbands' rights to feudal property 3. They were believed to be fit for the council, unfit for action. If, in addition, we were to admit a divinatory spirit in them, we wouldn't could entrust them with priestly functions, since the sword of the law was attached to them. This exclusion was so absolute that in several temples the rites required that the pontiff wore the vestments of the opposite sex; nevertheless, he was always a priest. The Arians Germans were only able to accept, with this modification, the cults that their the Celtic nations among whom they lived 4.

Despite these and other restrictions, the influence of Germanic women and their their position in society. Compared to their of Semitic Greece and Rome, they were true queens in the presence of serves, if not slaves. When they arrived with their husbands in the southern countries, they were were in the best possible position to transform the company's morality, family relationships, and consequently most other relationships social. Christianity, which, faithful to its disinterestedness in all forms of social all temporal combinations, had accepted the wife's absolute subjection the Eastern world, and yet was able to ennoble this situation by bringing in the spirit of sacrifice, Christianity, which had taught Saint Monica to make obedience was far from repugnant to the new notions, and obviously much purer, that the Germanic Arians introduced. Nevertheless owever, we must not lose sight of what we observed earlier. The Church had the Germans' spirit of opposition. He it seemed as if the last instincts of paganism had retreated into the civil institutions that concerned them. Not to mention chivalry, whose ideas about often met with disapproval from councils, it's curious to see how many of these the clergy's difficulty in getting their intervention accepted as indispensable in the celebration of marriages 5. Resistance still existed among some

took up arms (*Ouvr. cité*, p. 42).

3 The Germanic notion of political rights was that only those were allowed to exercise them who

could fulfill all community duties. The law therefore excluded children, slaves and women, all due to causes inherent to their situation. (*Weinhold, op. cit.*, p. 120.)

4 W. Muller, *Altdeutsche Religion*, p. 53. – Nerthus itself had a priest, not a priestess.

5 The double marriages of the Mérowings, which regularly produced all their civil effects, had

without the participation of the Church. – until the 15th century, it was very difficult to make accept the intervention of a priest in marriage ceremonies.

Often, when his presence was required, it was only in the middle of the party, and without him being present.

question of going to church. – The ecclesiastical blessing was also accepted after the (Weinhold, op. cit., p. 260).

Germanized populations in the 16th century 1. They didn't want to consider the link as a purely civil contract, in which religious action had no place. practice.

By combating this oddity, the causes of which point to a well-founded depth, the Church lost none of its benevolence for the conceptions of the to which she was attached. By purifying them, she lent herself to it, and did not contribute to its success. to preserve them in successive generations where mixtures The trend is for them to disappear, especially among the peoples of southern Europe.

Let's stop here. That's enough about morals, opinions, knowledge institutions of the German Arians to make it clear that in a conflict with the Roman society, the latter was eventually to have the upper hand. The triumph of new peoples was infallible. The consequences were to be quite different the victories of the legions under Scipio, Pompey and Caesar. What ideas, no not born yesterday, very ancient on the contrary, but long since disappeared from the forgotten along with the noble races who once practiced them, were about to reappear in the world! How many instincts diametrically opposed to the spirit Hellenistic! Virtues and vices, faults and qualities, everything about the incoming races was combined to transform the face of the civilized universe. Nothing essential had to be destroyed, everything was to be changed. Even words were to lose their meaning. The liberty, authority, law, homeland, monarchy, religion itself, stripping away few worn-out costumes and regalia, would for many centuries possess others, much more sacred.

However, the Germanic nations, proceeding with the slowness of any solid work, did not have to begin with this radio-restoration. They began by wanting to maintain and preserve this honorable task, they accomplished it on the grandest scale.

To see how it was carried out, let's refer once again to the time of the first Caesar, and we'll see this state of affairs unfold before our very eyes. the end of the previous book: we're going to contemplate the Rome Germanic.

Book six

Chapter IV

Germanic Rome. –
Romano-Celtic armies
and Romano-Germanic. –
The German emperors.

[Back to table of contents](#)

The ethnic role of northern populations did not begin until the 1st century. before our era to take on a general and marked importance.

This was the time when the dictator felt he had to treat the Gauls, those ancient enemies of the Roman name. He made them the direct supporters of his government, and his successors, continuing in the same vein, bore witness to their that they had fully understood all the services that the nations living between the Pyrenees and the Rhine could give back to an essentially military power. They had realized that it was a kind of instinct for them to devote themselves without to a general's interests, especially when he was a stranger to their blood.

This condition was indispensable, and here's why: the Celts of Gaul, local spirit, full of turbulence, were very much attached to the in the affairs of their cities, more to questions of persons than to questions of fact. The politics of their nations had taken on, in this habit, a liveliness of pace which was hardly proportionate to the size of the territories. Revolutions had exhausted most of these peoples. The theocracy, overthrown almost

the nobility, then, when the Romans took over, the nobility became the limits of Provence, democracy and its inseparable sister, the demagogy, invading in their turn, had attacked the power of the nobles. The the presence of such ideas was a clear sign that race mixing had arrived. to the point where ethnic confusion creates intellectual confusion and the impossibility to get along. In short, the Gauls, who were not barbarians, were people in the throes of decadence, and if their good times had been infinitely less than the glory days of Sidon and Tyre, it is nonetheless undeniable that the dark cities of the Carnutes, the Rèmes and the Aedui were dying of the same disease had ended the existence of the brilliant Canaanite metropolises 1.

The Gaffin populations, mixed with a few Slavic groups, had diversified-allied with Finnish aborigines. Hence the fundamental differences. It was tribes and dialects. In the

In the north, some peoples had been uplifted by contact with the Germans; others, in the south-west, had undergone that of the Aquitanians; on the Mediterranean coast, the had been mixing with Ligurians and Greeks, and for a century the Germans had been occupying the province had further complicated the mess. The development of the disease was also aided by the sporadic disposition of these tiny societies, where the intercession of the slightest new element developed its consequences almost instantly.

If each of the small Gallic communities had suddenly found itself isolated, in the at the very moment when the ethnic principles of which it was composed had reached At the climax of their struggle, order and rest, not to say high faculties, could have

because the weighting of the merged races is more easily accomplished in a smaller space. But when a fairly small group receives continuous of new blood before they have had time to amalgamate the old, the new and the new. disturbances become more frequent, faster and more painful. reuses. They lead to final dissolution. This was the situation in the States of Gaul when the Roman legions invaded.

As the people were brave, wealthy and equipped with many resources and, among them, strong and numerous places of war, the desire to resist but what they lacked, as we can see, was cohesion, not not only between nations, but also between fellow citizens. Almost everywhere, the nobles betrayed the people, when the people weren't selling out the nobles. The Roman camp was always cluttered with defectors of all opinions, blindly bent on stab their political enemies through the throat of their homeland. There were devoted men, generous intentions, but to no avail. The Germanic Celts almost single-handedly saved their ancient reputation. Arvernes, they rose to the top of the prodigies; Belgian, they were almost declared indomitable by the victor; but as for the most illustrious populations, as for the most precisely where revolutions did not cease, the Rèmes, the

Aedui, they either barely resisted or gave in at the first attempt. to the generosity of the conquerors, or finally, entering unashamedly into the projects of in exchange for their independence, the title of "friends" and "partners". allies of the Roman people. In ten years, Gaul was tamed and forever subdued. From armies that are as good as those of Rome have not been so successful in our time. success with the barbarians of Algeria: a sad comparison for the populations Celtic.

But these people, so easy to subjugate, immediately became irresistible instru- of compression at the hands of the emperors. We had seen them in their cities, arrogant patricians or envious democrats, spending most of their lives in the sedition; their devotion to Rome was most useful to the principate. Accepting for themselves the yoke and the sting, they served to shape the others into it, soliciting in of their complacency that the honours of soldiering and the emotions of the barracks. These goods were lavished on them as a bonus.

Caesar had composed his guard of Gauls. He had maliciously given him the most a pretty emblem of lightness and carefreeness, and the kymris legionnaires of the Alauda, who so proudly displayed the figure of the skylark on their helmets and shields, agreed with all their fellow citizens to cherish the great man who had rid them of their isonomy and gave them an existence so suited to their tastes.

They were therefore very satisfied; but it would not be doing justice to the Gauls to to assume that they were constant and unwavering in their love of authority Roman. Many times they rebelled, but always only to return to obedience, under the pressure of an inexorable inability to agree. The habit of being governed

by a master never taught them to respect the law. For them, rebellion meant and perhaps the greatest of pleasures. But as soon as it came down to it to organize a national government to replace the foreign power that had just been break, as soon as it was a question of going back to some rule and obeying someone, the idea that the sovereign prerogative was going to belong to a Gaul froze every spirits. It would have seemed that this was the real aim of the insurrection, but no, the most ingenious combinations strove in vain to turn this terrible They all broke down. The assemblies, the councils discussed the question with furious, and separated tumultuously without managing to get past them. Then the people shy, who had hitherto kept to themselves, all the secret friends of domination the power of the eagles, and they were going along with it. could be a bad thing, but after all Petilius Cerialis was right to tell the Belgians that it was a necessary evil and that outside it there was only ruin. That said, we returned to the Roman fold with our heads down.

This singular ineptitude for independence revealed itself in all its facets. One would have said that fate took pleasure in pushing her to the limit. One day, the Gauls came to an emperor of their own. A woman had given him to them, and asked only to support him against his rival from Italy. This emperor, Tetricus, had to fight against the same impossibilities that had broken down previous insurrections, and, although

supported by the Germanic legions, which held him against the ill will or rather against the chronic lightness of his people, he thought he was doing the right thing, and did the right thing without to exchange his diadem for the prefecture of Lucania. Ephemeral states returned to their duties, murmuring perhaps, but in the end very satisfied not to have their municipal jealousies.

Daily experience proved it: the Gauls of the 1st and 2nd centuries of our era had only martial qualities, but they had them to a degree. superior. It was for this reason that, powerless in their own cause, they exercised momentary influence on the Semitic Roman world.

Certainly the Numidian was a skilful horseman, the Balearic a slinger without the Spaniards provided infantry that defied comparison, and the French Syrians, still infatuated with the memories of Alexander, were giving reputation as great as it was justified. However, all these merits paled in comparison that of the Gauls. His rivals for glory, swarthy and small, or at least medium-sized martial appearance with the large body of the Trévire or the Boïen, fitter than anyone else to carry the weight of his broad shoulders The legions' infantrymen were burdened with an enormous regulatory discipline. It was therefore that the State was seeking to increase the number of enlistments in Gaul, and especially in Germanized Gaul. Under the twelve Caesars, while political action was being southern populations, it was already the North that was being especially responsible for maintaining the rest of the empire through arms.

However, it is remarkable that this esteem, which made it easier for soldiers of the military dignities, or even the senatorial chair, did not give them access to the competition for the sovereign purple. The first were Spaniards, Africans, Syrians – never, however, were the Gauls, except for the irregular and not very encouraging examples of Tetricus and Posthumus. Clearly, the Gauls had no aptitude for government. Otho, Galba and Vitellius could make excellent supplicants for revolt. to anyone's mind to make administrators or statesmen out of them, Gay and they were neither educated nor inclined to become so. Their schools, rich in pedants, provided very few truly distinguished minds. The first rank the throne they guarded so well, they weren't fit to sit on it. go up.

The powerlessness attached to the Celtic element ceased to weigh completely the northern armies as soon as they began to recruit large numbers of men. at least among the Germanized Gauls, who were soon afflicted, like the others, by leprosy. than among the southern Germanic peoples, even though the latter were themselves most of them far from pure-blooded. The effects of this modification erupted as early as 252, with the accession of Julius Verus Maximinus, who was son of a Goth warrior. Roman depravity, in its unmitigated progress, had recognized instinctively the only way to prolong his life, and while continuing to curse and

denigrate the barbarians of the North, she agreed to let them take all the positions that dominated it and from which it could be driven.

From that moment on, the Germanic essence eclipsed all others in the romanity 1. She leads the legions, holds the highest military offices, decides in sovereign councils. The Gallic race, which was represented only by groups, those who were already related to her, gives way to her. the step. The spirit of the jarls, warlords, takes over the government and we're already entitled to say that Rome is Germanized, since the principle falls to the bottom of the social ocean and is visibly replaced by the surface by the new Ariane layer.

Such an extraordinary revolution, albeit latent, this unnatural superposition of an enemy race, which, more often defeated than victorious, and officially despised-as barbaric, and thus depressed the national races, such a strange anomaly was a matter of course, but it had to pierce too many of our difficulties not to be accompanied by immense violence.

The Germans, called upon to rule the empire, found in him a body exhausted and moribund. To keep this large body alive, they were constantly obliged to or the demands of a temperament different from their own, or the whims born of the general malaise, or fever exasperations, equally fatal to the maintenance of the public peace. Hence the severity of the measures, all the more outrageous because those who judged them

imperfectly enlightened about the complex nature of the company they are the use of reactive methods to the point of abuse. exaggerated, with all the intolerant ardor of youth, the proscription in the order and religious persecution. This is how they showed themselves to be most ardent enemies of Christianity. They who were later to become the propagators of all his triumphs, they began by disregarding him; they let themselves be misunderstood. to the calumny that pursued him. Persuaded that they held in this cult again one of the most threatening expressions of philosophical incredulity, their innate love of a specific religion, considered the basis of all government regular, made him odious to them at first; and what they hated in him, it wasn't him, but a ghost they thought they saw. We are therefore less tempted to blame them for the evil that they themselves have made than the far greater one they have allowed to happen. to Semitic supporters of ancient cults. However, we must also fear their too much to ask. Could they stifle the inevitable consequences of a civilization that they had not created? Reforming Roman society without overthrowing it would have been was undoubtedly beautiful. Gently, imperceptibly substituting Catholic purity for pagan depravity without breaking anything in the process, it would have been the ideal good; but, If you think about it, such a masterpiece would only have been possible with God.

It's up to him to separate light from darkness and water from water with a single gesture. silt. The Germans were men, and richly gifted men at that,

but with no experience of the environment to which they were called. power. Their work, from the middle of the 3rd century to the 5th, was limited to preserving the world so perfectly, in the form in which it had been handed over to them.

By looking at things from this point of view, which is the only true one, one we no longer accuse, we admire. In the same way, by recognizing under their togas and their Roman armor Decius, Aurelian, Claudius, Maximian, Diocletian, and most of the their successors, if not all of them, until Augustulus, for Germans and sons of German, we agree that the story is completely distorted by these writers, as much whose invariable system is to represent as a fact that a product is monstrous, like an unexpected cataclysm, the final arrival of the Tuscan nations within Romanized society.

Nothing, on the contrary, better announced and easier to predict. legitimate, nothing could have been better prepared than this conclusion. The Germans had invaded empire from the day they became his arms, nerves and strength. The first point the throne, not by violence or usurpation. native populations themselves, recognizing that they were at the end of their tether, had called them, paid them, crowned them.

To govern as they pleased, as they undoubtedly had the right to do, and even duty, the emperors thus installed had surrounded themselves with men capable of to understand and execute their thoughts, i.e. men of their own race. They don't found in these improvised Romans the reflection of their own energy and the

to serve them well. But German meant soldier. The profession of arms thus became the primary condition for admission to the great jobs. Whereas in the true Roman, Italic and Semitic Roman conception, the war had only been an accident, and those who fought it only citizens. momentarily diverted from their regular duties, the war was for the imperial magistracy the natural situation upon which the education and statesmanship. In fact, the toga gave way to the sword.

The truth is that the profound good sense of the men of the North never wanted this predilection was officially confessed, and in this respect his discreet and wise that this convention was maintained throughout the Middle Ages, and even surpassed them. to come to us. The Romanized Germanic warrior understood that the at least fictitious preponderance of the civil element was important to the security of the law and was the only way to maintain the existing company.

The emperor and his generals knew how to conceal their armor under the coat of arms, if need be. administrator's dress. Yet the disguise was never so complete that he could misleading people. The sword always showed its point. The people scandalized them. Half-concessions didn't bring them back. The protection they their gratitude. The political talents of their rulers found them blind. They laughed scornfully, and murmured,

from the Rhine to the deserts of Thebaid, the ever-renewed insult of barbaric. It's hard to say they were entirely wrong, given their enlightenment.

If Germanic men admired the whole Roman organization, feeling that is not in doubt, they did not have as much benevolence for such details which, in the eyes of the natives, made it the most precious ornament and the excellence of civilization. The crowned soldiers and their companions to maintain moral discipline, obedience to the law, and a sense of responsibility. magistrates, to protect commerce, to continue major public works, and to- that; they still consented to favor the works of the intelligence, insofar as they produced appreciable results for them. But fashionable literature grammatical treatises, but rhetoric, but Lipogrammatic poems, and all the same kind of kindnesses that were the delight of the beaux esprits of the time, these masterpieces found them, without exception, colder than ice; and since, in The graces ultimately came from them, and all favors tended to concentrate on them, after the people of war, on lawyers, civil servants and builders. of aqueducts, roads, bridges, fortresses, then on historians, sometimes on panegyrists burning their incense, in compact clouds, at the feet of the master, and that they didn't go much further, the literate or so-called literate classes were in to argue that Caesar lacked taste. Certainly, they were barbarians, these rough dominators who, fed by the nervous songs of Germania, insensitive to the reading and appearance of these madrigals written in the form of lyre or vase, before which well-bred people swooned in admiration. Alexandria and Rome. Posterity should have judged otherwise, and pronounced

that the barbarian did indeed exist, but not under the armour of the German.

The Roman's self-esteem was further wounded by another circumstance. His leaders, mostly unaware of his past wars, and judging the Romans of yore contemporaries, didn't seem to care in the slightest, and it was hard for people who considered themselves so strong. When Nero had honored Greece than the city of Quirinus, when Septimius Severus had raised the glory of the one-eyed of Trasymene over that of the Scipios, these preferences were at least not out of the country. The blow was even greater when we saw such emperors of new rank, and the armies that had given them the purple Alexander the Great any more than Horatius Cocles. There have been Augustus, who had never in their lives heard of their prototype Octavian. didn't even know his name. These men undoubtedly did not know at heart the genealogies and deeds of the heroes of their race.

The result of this fact, as of so many others, was that in the 3rd century AD Jesus Christ the Roman nation armed and healthy and the Roman nation peaceful and healthy. and, although the leaders of this combination, or the of this juxtaposition of two bodies so heterogeneous, bear Latin names or Greeks and dressed in toga or chlamydia, they were fundamentally, and very fortunately for this sad society, good, genuine Germans. It was here their title and their right to dominate.

The nucleus they formed within the empire was initially very weak. The two hundred Ariovist cavalymen whom Julius Caesar took into his pay were the seeds of this. From These rapid developments have been particularly noticeable since the arrival of the armies, mainly those who were stationed in Europe, established in principle of accepting only German recruits. From then on, the new element all the more powerful for its incessant immersion in the world's most its sources. Then every day new causes appeared and came together to the Roman territories, no longer in relatively small quantities, but by the masses.

Before examining this terrible crisis, let's pause for a moment... in front of a hypothesis whose realization would have seemed quite seductive to the populations of the 5th century. Here it is: suppose for a moment that the Germanic nations at that time were much weaker, numerically, than the empire's neighbours. they were in fact, they would have been swiftly absorbed by the market. in the vast social reservoir that never tired of asking them for strength. At After a given time, these families would have disappeared among the Romanized elements; then general corruption, continuing its course, would have led to degeneration which today would barely allow Europe to maintain a sociability whatever. From the Danube to Sicily, and from the Black Sea to England, we'd be there in a few minutes. to the point of pulverulent decomposition reached by the southern provinces. of Naples and most of the territories of former Asia.

Let's graft a second hypothesis onto this one. If the yellow and half half Slavic, half Arian, from beyond the Urals had been able to keep the possession of their steppes, the Gothic peoples, in turn, preserving the regions from the northeast to the Hercynian gorges on the one hand, and to the Euxin on the other, would have had no reason to cross the Danube. They would have developed a very special civilization, enriched by very few Roman borrowings, delivered by the inevitable absorption they would eventually have made of the trans-Rhine colonies and transdanubians. One day, taking advantage of the superiority of their active forces, they would have felt the urge to expand for the sake of expansion; but it would have been too late. Italy, Gaul and Spain would no longer have been, as they were for the victors of the 5th century, instructive conquests but only appendices suitable for being materially exploited, as Algeria is today.

However, there is something so providential, so fatal in the application of the laws that bring about ethnic mixtures, that this difference, which is the result of seems so considerable at first glance, as a simple disruption of synchronisms. A type of culture comparable to that which reigned from the 10th to the 13th centuries would have started much earlier and lasted longer, because the purity of the blood would have held up better. It would, however, have exhausted itself in the same way. by undergoing contacts absolutely similar to those that upset her. Visit social concussions would have been transported to other dates; they wouldn't have

at least taken place. In short, by another route, humanity would have arrived at the same point in time. result she achieved.

Let's move on to the settlement of the Germans in large masses within the Roman Empire, how it operates and how it should be judged.

The emperors of the Teutonic race had at their disposal, to provide the state with defenders of their blood, an infallible means, which had been taught to them by their Roman predecessors. They had learned it from the government of the republic, which from the Greeks, who, through the example of the Persians, had borrowed it from the of the most ancient Ninivite kingdoms. This means, coming from so far away and from a was to transplant, in the midst of populations whose fidelity to the or military aptitude were doubtful, foreign colonizations intended, according to circumstances, to defend or contain.

The senate, in its best days of skill and omnipotence, had made of The first Caesars applied this system just as frequently. Gaul Brittany, Helvetia, the Decumate fields and the Illyrian provinces, Thrace, had ended up being covered by bands of discharged soldiers. They were married off, provided with farming implements, built up their own families that the conservation of their new property would be a major advantage for them. fortune, the security of their families and the solid maintenance of Roman rule. in the region, it was all one and the same. Nothing could be easier to understand, even for those

intelligences, according to the way in which the rights of those to the possession of the land. These rights only resided in the expression of the government's will to evict the former owner and put him the veteran. The latter, forced to stand firm against the claims of his predecessor, felt strong only in the benevolence of the power that supported him. He was therefore in the best position imaginable to keep this benevolence at the price of boundless devotion.

This combination of effects and causes appealed to the politicians of antiquity. Their wisdom approved of it, and if the people who had to suffer from it could complain, the public morality accepted, without more scruples, a system considered useful to the solidity of the State, a system enshrined in the laws, and which moreover had the excuse of having been always and everywhere practised by nations whose cultivated minds could invoke the examples.

From the time of the first Caesars, it was thought necessary to make some changes to the brutal simplicity of this mechanism. Experience had shown that colonization of veteran Italians, Asians or even southern Gauls, were not putting sufficiently protected the northern borders from the incursions of formidable neighbors. Romanized families were ordered to move away from the extreme limits, and then the offered all Germans seeking their fortune, and there were a fair number of them, the free disposal of vacant land, the sometimes oppressive title of friend

of the Roman people and, what seemed even more promising, the support of the legions against possible aggression from the empire's enemies.

It was thus that, by the government's own free will and choice imperial, Teutonic nations were established in Roman lands. So great were the benefits hoped for from this approach that soon they were joined by prisoners of war to adventurers. When a Germanic tribe was defeated, it was adopted, a new band of border guards was formed from it, taking care to a change of scenery.

The other barbarians were not without jealousy at the sight of such a situation. favored. Without even needing to realize the superior advantages to which these fictitious Romans could lay claim, nor could they see in a clear the brilliant spheres where this elite decided the destinies of the universe, they saw their counterparts with properties that had long been in a good state of cultivation; they saw them in contact with an opulent trade, and in enjoyment of what the the most enviable thing about social perfection. It was enough for aggressions redoubled in impetuosity and frequency. Obtaining imperial lands became the stubborn dream of more than one tribe, tired of vegetating in their swamps and wood.

But, on the other hand, as the attacks became more severe, the situation of the colonized Germans was also more precarious. Rivals found them too rich;

They didn't feel at ease. They were often exposed to the temptation to their brothers instead of fighting them, and, to obtain peace from them, to join forces with them against the real Romans, behind their dubious protection.

The Germanized imperial administration judged the peril; it understood all the extent, and, in order to divert it by redoubling the zeal of the auxiliaries, she did not find nothing better than to propose the following changes to their legal status:

They would no longer be considered only as settlers, but as soldiers on active service. As a result, all the advantages they enjoyed already in possession, and which would not be withdrawn from them, they would see the addition military pay. They would become an integral part of the armies, and their leaders would obtain the ranks, honors and pay of Roman generals.

These offers were gladly accepted, as they should have been. Those who of the empire's weakness as best they could. who was reduced to such expedients. As for the outlying tribes, they only became to become Roman soldiers, provincial governors, emperors. From then on, society was no longer about as the course of events had made it, what antagonisms and rivalries between inland and outland Germans.

With the question thus posed, the government was driven to expand the network endlessly. colonization, and soon the frontiers that they once were became inland. Whether willingly or not, the peoples charged with defending the boundaries, and were often left to their own devices in times of peril. peoples made frequent transactions with the attackers. It was essential that the emperor ended up ratifying these agreements, for which his weakness was the primary cause. From new soldiers were drafted into the state payroll; they had to find the land promised to them. Often, a thousand considerations prevented them from being to the frontiers which, moreover, were crowded with their peers. Then, this was not where you were likely to find manageable owners, willing to be dispossessed without resistance. We looked for this debonair species where we knew in all the inland provinces. By a kind of immunity resulting the supremacy of yesteryear, Italy was kept out of the limelight for as long as possible. But they didn't bother with Gaul. Teutons were put in Chartres; Bayeux saw Batavians; Coutances, Le Mans, Clermont were surrounded by Suevians; Alans and Taifals occupied the area around Autun and Poitiers; Franks moved in in Rennes 1. The Romanized Gauls were people of good character; they had learned submission from imperial collectors. All the more reason the Burgundian or the Sarmatian, peremptorily presenting the invitation to give way.

We must not forget for a minute that these reversals of ownership were, according to perfectly legitimate Roman notions. The state and the emperor, who represented it, had the right to do anything in the world; there was no morality for them: it was the

Semitic principle. From the moment that the giver had the right to give, the barbarian who benefited from this concession had a perfectly regular title to take. From one day to the next, he was the owner, according to the same rule the Celts, who had themselves been Romanized by the will of the Roman Empire. sovereign.

Towards the end of the 4th century, almost all Roman lands, except central Italy as the Po valley had already been conceded, possessed a notable number of of colonized northern nations, most of them receiving a salary, and known officially under the name of troops in the service of the empire, with the obligation to behave peacefully. These warriors adopted the customs and habits they saw the Romans practicing; they quickly the consequences of a sedentary life, they were able to adapt to their new surroundings. became the most interesting, the wisest, the most moral, the most easily Christian populations.

But until then, i.e. until the 5th century, all these colonizations, so many had only brought the Germans to the empire's lands in the first place. in groups. The immense heap accumulated over the centuries in northern Europe had only trickled in comparatively thin streams through the dikes.

of Romanity. Suddenly, he collapsed them and threw all his masses, rolling and rolling. his waves on this wretched society that escapes of his genius for three centuries, and who at last could go no further. She needed a complete overhaul.

The pressure exerted by the Uralic Finns, by the white and black Huns, by huge populations where almost pure, in all degrees of combinations, Slavic, Celtic, Arian and Mongolian elements; this pressure was had become so violent that the ever-shaky equilibrium of the Teutonic States had been completely overturned in the East. With the Gothic establishments collapsing debris of the great Hermanaric nation descended on the Danube, and formulated to In turn, they asked for the usual things: Roman land, military service and pay.

After some lengthy debates, when they didn't get what they wanted, they decided to decided to take it. Making a point from Thrace to Toulouse, they swooped down like a swarm of falcons on Languedoc and Spain. then left the Romans perfectly free to chase them away, if they could.

They didn't try. The way in which the Visigoths had just was a little irregular, but an imperial patent soon repaired the problem. and from that moment on the newcomers were just as legitimately established on the lands they had taken than other subjects in theirs. The Franks and Burgundians had not waited for this good example to give themselves first, to be similar advantages; so that twenty nations of the north, in addition to the tribes, which had disappeared under this thick alluvium, were immediately

accepted and adopted by military registrars throughout Europe. Their leaders were consuls and patrices. There was the patrice Theodorik and the patrice Khlodowig 1.

Absolute masters of everything, the Germans established in the empire could now do anything, confident that their whims would be irresistible laws. Two parties available to them: either break with the habits and traditions preserved by their predecessors of the same blood; abolish the cohesion of territories, and form of all the debris into a number of distinct sovereignties, free to form themselves according to the conveniences of the age that was beginning; or remain faithful to the consecrated work by the care of so many emperors from the new race, but by modifying this. A number of anomalies have become indispensable.

In the latter system, Honorius' organization remained essentially intact. Romanity, that is, according to the firm conviction of the times, civilization, continued its course.

The barbarians recoiled from the idea of harming something so necessary; they persisted in the conservative role adopted by emperors of barbarian origin, and chose the second option; they did not divide the Roman world into as many that they were of nations. They left it whole, and instead of making it their own the destroyers by claiming possession, they only wanted the usufruct.

To put this idea into practice, they inaugurated a political system of a very different kind. extremely complex. It is a place where rules and regulations borrowed from ancient Germanic law, and imperial maxims, and theories of these two types of conception.

The king, the konungr, for neither drottinn nor graff were involved here, but warlord, invasion leader and host to the warriors, took on a double role character. For the men of his race, he became a perpetual general 1; for the In Roman times, he was a magistrate under the authority of the emperor. Vis-à-vis the first, its successes had the effect of enrolling and retaining more around its flags; with respect to the latter, to extend the limits of its jurisdiction. Moreover, the Germanic konungr did not consider itself not as the sovereign of the lands under his power. Sovereignty belonged only to the empire; it was inalienable and incommunicable. Roman magistrate, acting by delegation from the supreme power, the konungr disposed of properties with absolute freedom. He made full use of his right to colonize his companions, which was simple in everyone's eyes. He distributed, according to the customs of his nation, a portion of the productive land, and thus harmonized Roman and Germanic usage, and in so doing organized a mixed system of new tenures of reversible benefits under the principles of and Roman principles, what were and still are called feudal lands; or even constituted allodial lands as he wished, with this difference fundamental, however, which completely distinguished these concessions from odes

that it was the royal will that made them, and not the free action of the owner. 2. whatever the case, feod or odel, the chief who gave them to his men had the right of ownership of the province, or rather the right of free disposal, as the delegate of the emperor, but not the high estate.

Such was the situation of the Mérowings in Gaul. When one of them was at his deathbed, it could not have occurred to him to give provinces to his son, since he was did not own any himself. He therefore established the distribution of his inheritance on the basis of

of land were exempted by the kings from the power of the counts. This was a reminder of the ancient freedom

of the Arian in his odel. But this immunity was never complete, and the possessor of the alleu was still responsible before the common court, before the count, for the crimes of murder, abduction and of fire. (Savigny, *Das Röem. Recht im Mittelalt*, vol. I, p. 278).

principles. As a Germanic ruler, he had only the command of a more or less considerable number of warriors, and of certain properties which he used to maintain this army. It was this band and these estates that gave him the status of king, and he didn't have it either. As a magistrate taxes collected in the various parts of its territory. jurisdiction, according to imperial land registry data.

Faced with this situation, and wanting to equalize his children's shares as best he could, the testator assigned each of them a residence surrounded by men-of-war belonging, as far as possible, to the same tribe. This was the Germanic domain, and all it would have taken was a tenant farm and a score of champions to authorize the young Merowing, who would have been no better off with the title of king.

As for the Roman domain, the dying chief divided it up with far fewer even more scrupulous, since it only involved securities. So he distributed in various portions, to several heirs, the revenues of the customs of Marseilles, of Bordeaux or Nantes.

The Germans' main aim wasn't to save the so-called unity of the world. Roman. In their eyes, this was just one way of maintaining civilization, and it was why they submitted to it. Their efforts to achieve this meritorious goal were extraordinary, and even surpassed what had been observed in this sense in a number of emperors. It would seem that since the mass establishment of the of Romanity, barbarism repented of having paid too little attention to the nonsense of the social state she admired. All literati were assured of a warm welcome the most honorable at the court of Vandal, Goth, Frank, Burgundian or Longobard kings. Bishops, the true repositories of the poetic intelligence of the age, wrote not only for their monks. The race of conquerors itself began to the pen, and Jornandes, Paul Warnefrid, the anonymous Ravenna writer and many others whose names and works have perished, bore witness to the taste of their race for Latin instruction. On the other hand, more specifically national knowledge

were not forgotten. Moons were being carved for King Hilperik 1, who, worried about imperfections of the Roman alphabet, spent his spare time reforming it. The poems of the North were still held in honour, and the exploits of the forefathers, faithfully sung by the new generations, served to prove that the latter hadn't the energetic qualities of their race 2.

against destruction. It wasn't the barbarians who were attacking them, but the Romans, either out of religious zeal, or to gather building materials. – The biggest (Clarac, Manuel de l'histoire de l'art chez les anciens, part. II, p. 857.) – The Romans sought out marble statues to make lime. The Visigoth kings and the popes, despite the strictest prescriptions, were unable to prevent the worst of it. (Ouvr. cité, p. 857.) – Athalaric endeavored to reorganize (Cassiod., Var., IX, 31.) – The Visigoth kings, not content with defending the destruction of the monuments, and even allocated funds for their upkeep. (Clarac, ouvr. cité, part. II, p. 857.)

At the same time, the Germanic peoples, imitating what they had observed in their neighbours to regularize their own legislation, in accordance with the principles of the necessities of the time and place in which they found themselves. If their attention was awakened by the work of others, it was by no means in a slavish manner, nor in the their intelligence.

Having imposed upon itself the obligation to respect and, consequently, recognize the rights of the Romans, it was a reason for them to take a very accurate account of their own, and to establish a kind of concordance or, better still, parallelism between the two systems that they intended to live opposite each other. The result of this duality, accepted and even cultivated, a principle of the utmost importance and one that influence has never been completely lost. It was to recognize stipulated that there was no organic distinction between the various tribes, the various nations from the north, wherever they may have settled, and some names they could bear, as long as they were Germanic 1. Thanks to certain alliances, a small number of more than half-Slavic groups managed to join to be accepted into this large family, and later served as a pretext for inter to link several of their brothers to it, with even less foundation. But this extension has never been fully felt or accepted by the Western mind. The Slavs were as foreign to him as the Semitic peoples of earlier Asia, with which it is linked in much the same way by the populations of Italy and France. Spain.

As you can see, the Germanic genius was as generalizing as that of nations. was not. Although it started from a seemingly narrower base than the Hellenistic, Roman or Celtic institutions, and the rights of the free man, were to him what the rights of the city were to others, the notion he had of it, and which he extended with such superb improvidence, led him to

infinitely further than he ever thought he could go himself. Nothing could be more natural: the soul of this

personal right, it was movement, independence, life, easy appropriation to ambient circumstances; the soul of civic law was servitude, as the his supreme virtue was self-sacrifice.

Despite the profound ethnic disorder in which the Arian German appeared, the and although his own blood was not absolutely homogeneous, he put all his efforts his care in defining and specifying two broad ideal categories into which he all the masses subject to its arbitration; in principle, it did not recognize than Romanity and barbarism. That was the consecrated language. He strove to adjust the These two elements of Western society have come to form the basis of our society, and whose work over the centuries was to round off the angles, soften the contrasts, bring fusion. That such a plan, that the germs deposited there were superior in

fruitfulness and prepare for the future more beautiful fruits than the most elegant theories of Semitic Rome, it would be idle to discuss it. In the latter organization, as we've seen, a thousand rival peoples, a thousand enemy customs, a thousand the remnants of discordant civilizations were waging internecine war. Not the slightest tendency existed to emerge from such monstrous confusion, without running the danger of into an even more horrible one. For all links, land registry, regulations levelers of the taxman, the negative impartiality of the law; but nothing superior to prepare, that would force the advent of a new morality, a shared vision, a new way of thinking. trend among men, nor which heralded that sagacious civilization which is which we would never have achieved had it not been for Germanic barbarism. the most precious grafts and had only taken on the task of making them succeed on the a stupid stem of Romanity, passive, dominated, forced, never sympathetic.

In the course of these pages, I've mentioned some of them, and not without good reason, that the major facts I describe, the important developments I point out, are not by the express and direct will of the masses or of specific individuals. such historical figures. Causes and effects, on the contrary, all develop in the most usually without the knowledge or against the views of those who contribute to it. I do not to retrace the history of political bodies, nor the actions of the great and the of their drivers. With a keen eye for the anatomy of breeds, it was that I take into account, and the consequences for the environment. not disdaining the rest, but leaving it to one side. when it does not serve to explain the point under discussion. Whether I approve or disapprove, my words have only a comparative and, as it were, metaphorical meaning. In reality, it's no moral merit for oak trees to raise their majestic foreheads, crowned with a green diadem, just as it is not a shame for lawn grasses to wither in a matter of days. Neither their place in the plant series, and their power or their humility are all part of the design of the God who made them. But I do not conceal from myself nor that the free action of organic laws, to which I limit my remarks research, is often delayed by the interference of other mechanisms that are

foreigners. These momentary disturbances must be overcome without astonishment, that can't change what's really going on. Through all the twists and turns can lead to ethnic consequences, the latter of which end up in the always find their way back. They tend to do so imperturbably and never fail to find their way. This is what happened to the conservative sentiment of the French German towards Romanity. It was vainly fought and often obscured by the In the end, he accomplished his task. He refused destruction of the empire as long as the empire represented a body of peoples, a set of social notions different from barbarism. He was so firm in this will and so impregnable, that he maintained it even for the space of four centuries. where he was forced to suppress the emperor in the empire.

This situation of a despotic state subsisting without a head was not, of course, the same as the situation of a despotic state subsisting without a head. strange as it may seem at first. In an organization like where monarchical heredity had never existed, and where the election of the leader

by the predecessor, by the senate, by the people or by the government. by one of the armies, drew its validity from the mere fact of its maintenance; in the face of a such an order of things, it is not the regularity of successions to the throne that can make to know that the body politic lives on, let alone the body social. The only admissible criterion is the opinion of contemporaries in this respect. And it whether or not this opinion is based on special facts, such as, for example for example, the continuation of age-old institutions, something unknown in a society in perpetual remodelling, or the continued residence of power in a even capital, which had not happened before; it is enough that the existing conviction on this subject is the result of a chain of ideas, however transitory and disparate, but which, in spite of the rapidity of their succession, create a They give the impression of duration for the rather vague environment in which they develop, die and are constantly being replaced.

This was the normal state of affairs in Roman times, and that's why when Odoacre had declared the character of a Western emperor useless, nobody thought, either that, as a result of this measure, the Western Empire would cease to exist. However, the judged that a new phase was beginning; and just as Roman society had been governed at first by chiefs who had no title, that it had been then who decorated themselves with their Caesar's name, others who established a distinction between Caesars and Augustans, and instead of imposing a single direction to the body politic, had provided him with two, then four, just as we accommodated to see the empire do without a direct representative, raise very superficially, and the throne of Constantinople, and to obey without dissolving, and by still the Western Empire, to Germanic magistrates, who, each in their own way the countries under its jurisdiction, applied to the populations the special laws formerly instituted in their use by Roman jurisprudence. Odoacre had therefore only accomplished a pure palace revolution, far less important than it seemed; and the proof is in the eating. the most palpable example of this is Charlemagne's later conduct

and how the restoration of the imperial crown-bearer was accomplished in his person.

The Herulian king had deposed Orestes' son in 475; Charlemagne was enthroned, and ended the interregnum in 801. The two events were separated by a period of nearly four centuries, and four centuries filled with major events, well erase from human memory all memory of the old way of life. government. What is the time, moreover, when it would not be insane to want to resuming an order of things that has been interrupted for four hundred years? If so Charlemagne was able to do it, is that in reality he was not resurrecting the background or even the form of the institutions, was that it merely re-established a detail that had been neglecting a time without peril, and which we took up again without anachronism.

The empire, Romanity, had constantly sustained itself in the face of barbarism and by his care. The coronation of Pepin's son only gave him back one of the cogs in the wheel. that she and so many others, gone forever, had once seen working in her breast. The incident was remarkable, but there was nothing vital about it. the reasons that had prolonged the interregnum so long.

After having considered it reasonable, in the past, that the head of Roman society should come from from a Latin family, they soon agreed to take him to some part of the Italy, then finally and exclusively in the camps, and by then there was no further question of of its origin. However, he had always remained agreed, and on this point common sense would not that the emperor had to have at least the outward appearance of the populations he governed, wear one of the names familiar to their ears, dress like them and speak the language of decrees and diplomas, as long good and bad. In Odoacre's time, the outward distinctions between victors and the vanquished were still too strong for the violation of these rules not to scandal in the eyes of the very people who might have wanted to try it out for themselves.

For Germanic chiefs, for kings descended from the blood of the Amâles or the Mérovinges, to be appointed patricians and consuls: these were ambitions that were allowed and encouraged.

government of the people was at this price. But, in addition to possession of the Augustan purple by a barbarian chieftain, dressed and living according to the customs of the North, surrounded by his trustee, in a wooden palace, would have been punishable by the ambitious, misguided man who had tried it would have found it the most to have its supreme dignity recognized by a large number of opponents, all his rivals, all equal to him, or believing themselves to be, by illustration, all to about as strong as he was. The coalition of a thousand vanities, a thousand wounded interests would soon have brought him down to the common rank, and perhaps below.

Realizing this, the most powerful Germanic monarchs did not want the perils 1. For a while, they thought of ways to give one of their Roman servants the dignity they didn't dare assume themselves. and, when the unfortunate mannequin pretended to try a little independence, the

dance, a word, a gesture, would make him disappear.

All the advantages seemed to come together in this combination. By dominating the empire, without appearing to usurp it.

In a word, it was a well-thought-out expedient. Unfortunately, as all expedient, it quickly wore out. The truth was too easily revealed beneath the lie. Visigoths did not care to recognize the servant as his sovereign.

than Odoacre himself. Everyone protested, everyone rejected this constraint, then each, having consulted his own strength, did justice to himself in silence, modestly-interregnum was proclaimed, and we waited until the balance of power had shifted.

to recognize the right of the decidedly victorious to start the race again.

series of emperors.

It was only after four hundred years that all the difficulties were solved.

smoothed out. At the beginning of this new period, the most complete facilities were plain for all to see. Most of the Germanic nations had allowed themselves weakened, if not incorporated by Romanity; many had even ceased to exist

as distinct groups. The Visigoths, paired with the Romans in their territories, never between them and their subjects any legal distinction reminiscent of an earlier ethnic inequality. The Longobards maintained a more distinct situation, while others

still did the same; however, it was indisputable that the barbarian world had not only one serious representative in the empire, and that representative was the nation.

of the Franks, to which the Austrasian invasion had just restored a degree of energy and of power clearly superior to that of all other related breeds. The

The problem of supremacy was therefore resolved in favor of this people.

Since the Franks dominated everything, since at the same time the marriage of the

of barbarism and Romanism was already advanced enough for the old contrasts

had become less shocking, the empire found itself in a position to give itself a

leader. This leader could be a German, a German in fact and in form; this chosen one did not have to be a German.

be a Frank; among the Franks, an Austrasian, the king of the Austrasians, and

than Charlemagne. This prince, accepting all the past, declared himself the successor

of the Eastern emperors, whose sceptre had just fallen into disarray, which the

Western custom could not admit according to him. This is how he reasoned

restored the past. Moreover, the acclamations of the Roman people and the blessings from the Church did not refuse him their support 1.

Up to him, barbarism had faithfully pursued its system of self-preservation to the utmost.

the Roman world. As long as it existed in its true and native essence, it never

this idea. Since, as before, the arrival of the first great

Teutonic peoples, until the advent of the Middle Ages around the tenth century, that is

that is, for a period of about seven hundred years, social theory, more or less

clearly developed and understood, remained this: Romanity is social order.

Barbarism is just an accident, a winning and ruling accident, to be sure, but at the end of the day...

accident and, as such, of a transitory nature.

If the sages of the time had been asked which of the two elements should survive the other, absorb the other, annihilate the other, there's no doubt they would have responded and

they responded by celebrating the eternity of the Roman name. This conviction was it wrong? Yes, in the sense that we represented an incorrect image of the future. too similar to the past and much too close to it; but, deep down, it was only wrong the way Christopher Columbus calculated the existence of the new world. The Genoese navigator was wrong in all his time calculations, of distance and extent. He was mistaken about the nature of his future discoveries. Visit globe wasn't as small as he'd assumed; the lands he was going to were farther from Spain and more extensive than he had imagined; they were not were not part of the Chinese empire, and Arabic was not spoken there. All these points were radically false; but this series of illusions did not destroy the accuracy of the main assertion. The protege of the Catholic kings was right to maintain that there were had an unknown country in the west.

In the same way, general thinking on Romanity was wrong when it considered the method of cultivation whose shreds she kept like the treasure and the last word of possible improvement; it was still so when it saw in barbarism nothing but a anomaly destined to disappear quickly; it was even more so in announcing as the complete reappearance of an order of things that we had imagined admirable; and yet, in spite of all these considerable errors, in spite of these dreams so rudely scorned by the facts, the public conscience guessed right in that, the Romanity is the expression of human masses infinitely more imposing in their that barbarism, this Romanity was, in the long run, to wear out its dominatrix like the waves wear away the rock, and outlast it. The Germanic nations could not avoid to dissolve one day in the accumulated, powerful detritus of the races that and their energy was doomed to die out. This was the truth; this is what instinct revealed to the Roman people. Only, I repeat, this revolution was to take place with a slowness that human imaginations don't like. not to measure the trouble, given the difficulty they have in sustaining themselves at in the middle of slightly wide spaces. It should also be added that she could never be so society back to its Semitic starting point. The elements were to absorb each other, but not disappear to that extent.

They are nevertheless being absorbed, and in a constant way from now on. Their decomposition is easy to follow. It provides the reason of all the major movements in modern society, as can be seen from the following examples We can do this easily by examining the different types of facts it uses to manifest itself.

It has already been established that every society is based on three classes each representing an ethnic variety: the nobility, more or less the image of the less resembling the victorious race; the bourgeoisie, made up of close-knit mixed-race of the great race; the people, enslaved, or at least greatly depressed, as

belonging to an inferior human variety, Negro in the south, Finnish in the north.

These radical notions were blurred everywhere early on. Soon more than three ethnic categories, and therefore many more subdivisions. social issues. However, the founding spirit of the organization is still very much alive;

he still is; he has never denied himself, and he shows himself today as severely logical as ever.

As long as ethnic superiorities disappear, this spirit does not tolerate the existence of institutions designed for them and which survive them. It does not admit not fiction. First of all, it abrogates the national name of the victors, and makes the of the vanquished; then he destroys aristocratic power. While he thus destroys all appearances that no longer have a real and material right to exist. now accepts the legitimacy of slavery only with growing repugnance; it attacks, he undermines this state of affairs. He restricts it, finally abolishes it. He multiplies, in a the infinite nuances of social positions, by bringing them closer together and to a common level of equality; in short, to lower the peaks, his work. Nothing is more apt to make you fully grasp different phases of racial amalgamation than the study of the state of people in the environment we're observing. Take this side of Germanic society from the 5th to the 9th centuries century, and, starting with the highest points, let's consider the kings.

As early as the 2nd century B.C., free-born Germans recognized between them. They called sons of the gods, sons of the Ases, men from their most illustrious families, from those who alone enjoyed privilege of providing the tribes with those little obeyed but highly honoured magistrates that the Romans called their princes 1. the sons of the Aesir, as their name suggests, descended from the Arian stock, and the very fact that they were set apart from the whole body of warriors and free men proves that the blood of these the existence of an element which was not originally national and which a place below the first. This consideration did not prevent these men weren't very important, didn't possess the odels, didn't even have the right to command and become warlords. In other words, they were free to themselves as conquerors and make themselves more truly kings than the sons of the Aesir, so the latter agreed to remain confined to their greatness in the depths of the territories Scandinavians.

That was the principle; but it doesn't seem that the great Germanic nations of the far north, those who renewed the face of the world, have never, as long as they were arians, abandoned their most important establishments to men of a common birth 2. They had too much purity of blood, when they appeared at the of the Roman Empire, to admit that their leaders could be lacking in it. All thought and acted like the Heruli in this respect. They placed only their bands than pure Arians, Aesir, sons of gods. And so, after the 5th century, we must consider the royal tribes of the nations

as being of pure extraction. This state of affairs did not last long.

These elite families didn't just ally themselves with one another, nor did they follow, in their their race suffered as a result, and in its decadence, the at least to the rank of their warriors. The ideas they possessed, losing their absolute value at the same time, underwent similar changes. The kings became accessible to notions unknown to their ancestors. They were extremely attracted by the forms and results of Roman administration, and much more inclined to develop and put them into practice than to favour institutions of their people. These gave them only a precarious authority, difficult and tiresome to maintain; they conferred on them only rights bristling with restrictions, they had to rely on their own resources at all times. men, to take their advice, to respect their wishes, to bow to their wills. repugnance, sympathy or prejudice. In every circumstance the amalung of the Goths or the merowing of the Franks tested opinion before acting, gave themselves the trouble of flattering or persuading her, or, if he violated her, dreaded the explosions that would were allowed by law to consider regicide only as the maximum of the ordinary murder. A lot of pain, a lot of worries, a lot of fatigue, a lot of obligatory exploits, a lot of generosity, these were the harsh conditions of command. Were they right and duly fulfilled, they were worth petty honours, dubious respects that were not the person to whom they were returned was not immune from the brutally harsh admonishments of the faithful.

What a difference Romanity makes! What an advantage over barbarism! Visit veneration for whoever wielded the sceptre was boundless; laws like a bulwark around his person, punishing him with the last word. and infamy the slightest offense to this radiant majesty. Wherever the master's gaze, prostration, absolute obedience; never contradic- always eager. There was indeed a social hierarchy. We distinguish- There were senators and plebs, but this was not a productive organization, like that of the Germanic tribes, strong individualities in a position to repulse the will of the prince. On the contrary, the senators, the curiales, existed solely to be the passive springs of general submission. Fear of the material power of emperors did not develop and maintain such doctrines on their own. They were natural to Romanity, and, taking their source in Semitic nature, they are believed they were commanded, imposed, by public conscience. It was not possible for an honest man, a good citizen to repudiate them, without immediately breaking the rule, to law, to custom, to the whole theory of political duties, hence without wounding the conscience.

The Germanic kings, contemplating this painting, no doubt found it admirable. They understood that the most satisfying of their functions was that of magistrate. and that the ideal would be to make them and their families disappear. the Germanic character to become nothing more than the happy few. The authority they possessed was clear and simple, and very attractive because it was unlimited. Nothing could be more natural than this ambition, but for it to be realized, the

Germanic elements are softening. Time alone, bringing this result of ethnic mixes, could do something about it.

In the meantime, the kings showed marked favor to their Roman subjects if they respectful, and they brought them as close as possible to their own people. They admired the intimate circle of companions they called their own. trusteeship, and this favour, which is ultimately worrying and hurtful to the nationals, however, does not seem to have produced such an effect. According to In these cases, the chief was entitled to employ anyone he deemed suitable. This was their original principle. Their complete tolerance, however, had deeper reasons.

The free-born champions, who were no longer the equals of their chiefs through the birth and did not belong to the pure Aesir lineage, at least for the most part 1, since they had already undergone some ethnic modifications before the 5th century AD. In our day, of course, they were willing to accept new ones. Some laws The truth is, local tribes did put up some barriers to this danger. Some national tribes were not allowed to intermarry 2; the Ripuaries code, between the populations he governed and the Romans, he nevertheless stipulated a forfeiture for the products of these mixed hymens 3. He stripped them in advance of the Germanic immunities, and, subjecting them to the regime of imperial laws, rejected them of the empire's subjects. This logic and this way of proceeding would not have disavowed in India; but all in all, they were only very minor restrictions. imperfect; they did not have the power to neutralize the attraction that Romanity and one over the other. Soon, the law's concessions expanded, reserves disappeared, and before the Merowings died out, the classification of of a territory under such and such legislation had ceased to be regulated by origin 4. Remember that among the Visigoths, who were even more advanced, any distinction between barbarians and Romans had even ceased to exist 5.

of the Romans were considered less reprehensible.

3 The offspring of a barbarian and a Roman woman were Roman. (Ibidem.) – In the 9th century, the law

Saxon law pronounced the death penalty on men guilty of an illegal marriage. But there are Note that this is a very late period, and that there is nothing to indicate that this law was very old. In any case, it didn't last (H. Leo, Vorlesungen, etc., t. I, p. 160).

4 Although ecclesiastics were ex officio subject to Roman jurisdiction, they were not

everywhere forced to accept it. Among the Lombards, some priests and monks of the communities preferred and received the barbarian law. There are examples of this as far back as the 9th, 10th and 11th centuries.

(Savigny, *ouvr. cité*, t. I, p. 117.) Freedmen acquired the law of the people from whom they came. Among the Ripuaries, they had to follow either Ripuarian or Roman law, at their boss's discretion. (Ibid., p. 118.) Among the Lombards, they remained under the boss's law. (Ibid.) Natural children

chose their law as they saw fit. (Ibid., p. 114.) Above Roman and barbarian law alike, there was a general rule in every Germanic territory that applied equally to all the inhabitants of the country, and which, having for object the most general interests derived from a compromise between the various legislations. The Capitularies are the codification and development (Ibid., p. 143).

5 Savigny, op. cit., p. 266.

Thus, the vanquished rose up everywhere; and, since they could claim Germanic honors, i.e. to be admitted among the king's leudes, among his affidavits, his confidants, his lieutenants, it was only natural that the German, in his turn, had reason to aspire to their alliance. The Gauls and Italians their dominators, and what's more, they showed them that they were on the same level. that they possessed a jewel worthy of rivalling all theirs: it was the episcopal dignity. The Germans understood perfectly well the greatness of this situation; they fervently wished for it, they obtained it, and so we saw at the same time that men who had emerged from the dominated mass became the antrustions of Odin's son, while many of the dominators, stripping off the ornaments and weapons of the heroes to take the crosier and pallium of the Roman priest, they instituted the agents and, as we used to say, defenders of a Roman population, and, accepting the most complete fraternity with her, repudiated their native law to accept the her own.

At the same time, on another point of social organization, another innovation was accomplished. The ariman, the bonus homo, who, in the early days of the conquest, who professed to hate and despise the city life, gradually gave way to leave the fields to become a city dweller. He used to sit next to the curiale.

His position, appalling under the iron rod of the imperial praetoriums, had improved in every way 1. Less regular, if not less frequent, exactions had become more bearable. The bishops, charged with the heavy burden the protection of the cities, had set about making the local senates capable of second. They had pleaded the cause of these aristocracies with the sovereigns of blood and the Germans, who found it only natural to entrust them with the administration of their fellow citizens, gave them reason to become infinitely more important than ever before 2. This, incidentally, is the usual result of all the conquests made by military nations, that the growth of influence of the wealthy classes defeated in the municipalities, Du consentement des patrices barbarians, the curiales replaced the many varieties and categories of

imperial officials, who disappeared. The police, the judiciary, everything that wasn't expressly regalian fell into their power 1; and as industry and commerce that it was in the cities that religion and learning had their place. that the most venerated sanctuaries attracted and fixed a devout crowd or speculators, not to mention the criminals who gathered there by the hundreds to profit of the right of asylum, a thousand considerations brought about this change in the arimans' ideas. that would have so outraged their forebears. We saw them wallowing in the cities,

and that's how they came to be so curial.

how, under their influence, this Latin name was abandoned to make way for those of rachimbours 2 and scabins. Scabins of Lombard, Franke origin were instituted, visigothic, as well as scabins of Roman origin 3.

While the princes, chiefs and free men of the Roman world and the the lower classes did the same, and what's more, they had to make do with the were on the rise. The imperial regime had once recognized the existence of several situations between complete slavery and complete freedom. Under the administration these nuances multiplied, and absolute slavery lost all of its power. a lot of ground. It had been under attack for many centuries by the instinct general. Philosophy had waged a fierce war against it since pagan times; the Church had caused even more serious damage. The Germans were only too willing nor to restore it, nor even to defend it; they left all freedom to the freedmen- the bishops, that holding people in irons was a way of preventing the Christians, members of Jesus Christ, was in itself an illegitimate act. But they were in a position to go much further, and they did. The policy of antiquity, which had was to act mainly within the confines of cities, and had only created its own institutions. than for urban populations, had always shown itself to be mediocre concerned about the plight of rural workers. The Germans have a starting point other, and, passionate about life in the fields, regarded their rulers in a very they had no theoretical preference for any one category of people. them, and were therefore better able to regulate the destiny.

in the texts. It's the friting of the Continental Saxons, the freeman of the Anglo-Saxons, also called by them friborgus.

3 With the difference that not all Romans of free birth were first fit to be

curiates, while all the barbarians of the same category did not admit any difference between them. In the end, this equality won over the Romans too.

Slavery was pretty much abolished under their administration 1. into a mixed condition in which man had free disposal of his body guaranteed by civil law, the Church and public opinion. The rustic worker became He was fit to possess; he was still fit to enter holy orders. The road to the most dignities was open to him. He could aspire to the episcopate, a position superior to that of an army general, in the minds of the Germans themselves. This concession transformed the situation of the people concerned in a very favourable way. servile dwellers on private estates; but it exerted a more powerful influence slaves on royal estates. These taxins, fiscalini, could become and often became wealthy merchants and favorites of the prince, leudes, counts commanding warriors of free extraction. I do not speak of their daughters, whom the whims of love more than once raised to the very throne.

The smallest classes thus found themselves having gained the rank of another series

Roman settlers, who at the same time rose in equal proportion. At of Julius Caesar, they had been free farmers; under the deleterious influence of In Semitic times, their position had become very sad. The constitutions of Theodosius and Justinian had tied them indissolubly to the soil. They were left the right to acquire real estate, but not to sell it. When the as the soil changed owners, they changed with it. Accession to office They were even forbidden to take legal action. They were even forbidden to take legal action. against their masters, while the latter could corporally punish them at will. In a final move, they were forbidden to carry and use weapons; in the ideas of time, disgrace them 2.

German domination abolished almost all these provisions, and those it did and tolerated their constant violation. Under the Mérowings of the colonists themselves own serfs. A lively enemy of institutions and races of the North has admitted that their condition at the time was in no way bad 3.

The work of the Teutonic elements, active in the empire, tended in this way during four centuries, from the 5th to the 9th, to improve the position of the lower classes, and to raise the standard of living. intrinsic value of Romanity. It was the natural consequence of the ethno- that circulated the blood of the victors to the depths of the multitudes.

serfs who were themselves capable of fulfilling certain public functions; they had servi vicarii and served judices. In this capacity, they were granted the right to carry a spear and wear a spur. Among the Visigoths and Lombards, they were even armed from scratch, and called upon to (Guérard, ouvr. cité, t. I, p. 335.) – Compare this state of affairs with Roman organization.

3 Guérard, Polyptique d'Irminon, t. I, pass.

By the time Charlemagne appeared, the work had progressed far enough that the idea of taking over the imperial errors could preside over the conceptions of this strong head; but it did not nor did anyone else, that the facts which at first glance seemed to be restoration were, on the contrary, heralding a great and profound revolution, brought about the complete advent of new relationships in society. In world willpower and genius to prevent the explosion of causes that have silently arrived to their full maturity.

Romanity had regained energy, but not everywhere in equal doses. The barbarism had almost disappeared as a body; but its influence dominated more and more. of a region, and on these points, although it had been annihilated by the Latin element, it was, on the contrary, that which had been absorbed into it. The result everywhere was an imperative and the power to make them happen.

Confusion in southern Italy was deeper than ever. The ancient populations, faint barbarian remnants, incessant Greek alluvium,

and then Saracens in droves, maintained the excess of disorder with the preponderance Semitic. No thought was general, no strength was great enough to a long time. It was a country forever doomed to foreign occupation, or more or less well-disguised anarchy.

In the north of the peninsula, Lombard domination was unchallenged. These Germans, who had not yet assimilated into the Romanized population, did not share his indifference. rence for the supremacy of a Germanic race different from their own. As they were not very numerous, Charlemagne could defeat them. could not stifle their nationality 1.

In Spain, the entire south and center no longer belonged to the empire; the invasion Muslims had made it an annex of the Khalifa's vast states. As for the northwest, where the descendants of the Suevi and Visigoths were stationed, he presented in the lower masses much more Celtiberian than Roman. Hence the that distinguished these peoples from the inhabitants of southern France. like Moors, though a little less so.

The blood of Aquitaine, endowed with some affinity to that of the Navarreses and of Galicia by its originally indigenous elements, it also had a strong rich Roman alluvium, and a barbarian alluvium of some thickness, without equivalent to that of northern Spain.

In Provence and Languedoc, the Roman layer was so extensive, the Celtic background on which it had been built was so strongly influenced by it, that the in central Italy, all the more so since the Saracen invasions there

maintained a Semitic infiltration that was not without power 1. The Visigoths, after a sojourn in which their blood had become much obliterated, were partly retired in Spain, partly in the process of being permanently absorbed into the native population. To In the east, groups of Burgundians, and everywhere a few Franks, ruled this ensemble. But they weren't absolute masters.

Burgundy and Western Switzerland, including Savoy and the valleys of the Piedmont, had retained many Celtic elements. In the first of these In some countries, the Roman element was the strongest, but less so in others, and above all the Burgundian element had brought a lot of Celtic detritus from Germany who had allied themselves quite easily with the country's old stock. The Franks, the Longobards, Goths, Suevi and other Germanic remnants, Slavs even 2 prevented these regions from presenting a homogeneous whole. their neighbors. On their northern borders, they bore a strong resemblance to the peoples left behind in Germania.

Central France was mainly Gallo-Roman. Of all the barbarians who had the Franks alone reigned. The original populations did not have as Semitic in color as in Provence; they were more like those of the

of Upper Burgundy. There was also, in the general mix, the difference of merit in the Germanic elements of both countries, the Franks being worth more than the Burgundians; moreover, the Franks, though few in number among the latter still prevailed.

To the west of central Gaul lay Little Brittany. Populations barely peninsula had received, and several times, emigrations from the Roman Empire. large island. They were not purely Celtic, but of Belgian origin. and, in the course of time, other Germanic alloys were added. changed their essence. The Bretons of the continent represented a mixed group where the Celtic element had the upper hand without being as completely free of alloys as we think.

Beyond the upper Seine and in the regions that followed as far as the mouth of the Rhine on one side, on the other to the Mein and the Danube, with the Hungary's eastern frontier, multitudes of people were clustered together. Germanic dominance was more undisputed, but not uniform. The part between the Seine and the Somme belonged to the Franks. with a relatively low proportion of Semitic Roman alloys. The country had kept, or perhaps taken on, the Kymric name of Picardaich. In Inland, Gallo-Romans mingled with Neustrian Franks, distinguishing themselves at their neighbors to the south and east; they were, however, a little less

than the latter, especially those in the north. The more towards the Rhine, and then moved in the direction of the ancient boundaries decumates, the more you found yourself surrounded by true Franks of the Austrasian branch, where the old Germanic blood was at its most fertile. We had reached home. So it's easy to recognize, when you look at the stories of that this was the brain, the heart and the marrow of the empire, that this was where the force, that destinies were decided there. Any event that had not been prepared on on or near the Middle Rhine, was and could only be local in scope. with few consequences.

As the Germanic masses made their way back up the river towards Basel to become more Celtized, were closer to the Burgundian type; in the east, the mixture from Bavaria onwards, Slavic nuances were added which were to become even more pronounced. to the borders of Hungary and Bohemia, where, as they become more pronounced, they eventually took over, forming the transition between the nations and the peoples of the north-east and south-east as far as the Byzantine region.

Western groups thus owed it to the Teutonic element, which animated them all to varying degrees, a disjunctive force that the enervated nations of the Roman world had not possessed. The time was coming to an end when barbarians could not and should not have seen in the ethnic fund governed by them than a mass opposed to their mass. Now mixed with they had acquired a different point of view: they were no longer struck by anything but

all-new dissimilarities, splitting the multitudes they themselves were now part of it. It was therefore at the very moment when Romanity thought it had conquered barbarism that it experienced precisely the most serious effects of Germanic accession. Until Charlemagne, it had retained all its outward appearance in and the reality of life. After him, material form ceased to exist, and, although his spirit has no more disappeared from the world than the Assyrian spirit and the Hellenistic, it entered a phase comparable to the trials of rejuvenation of Eson.

Be that as it may, I repeat, his spirit did not perish. This genius, who represented sum of all the ethnic debris hitherto amalgamated, resisted, and, during the time when he was forced to postpone obvious external events, he at least maintained his position in a way that is worthy of having here. its mention. This was the exact opposite of the phenomenon that had taken place between the period of Odoacre and that of Pepin's son. During this period, the empire had survived without the emperor; here, the emperor subsisted without the empire. His dignity, attached as it was to the Roman majesty, and for several centuries strove to preserve a certain and heir. It was the Germanic populations who, deploying in this encounter the instinct, the stubborn taste for self-preservation that gave a new example of that logic and tenacity which their brothers of India have not possessed to a greater degree, though applying it in a more in another way.

It now remains for us to see the breed's typical virtues put into practice by the the last Arian branches that Scandinavia sent south: these were the Normans and Anglo-Saxons.

Book six

Chapter V

Latest Arian-Scandinavian migrations.

[Back to table of contents](#)

While the great nations that emerged from Scandinavia after the first century southwards, the still considerable masses that had been in and around the peninsula were far from restful. We must distinguish them into two major fractions: the one produced by the Anglo-American confederation and the one produced by the French confederation. another cluster whose emissions were more independent of one another. others, started earlier, finished later, went much further, and to which the qualification of Norman, that the men who composed it to themselves.

Although, from the 1st to the 5th century B.C., the action of these two

to the Roman regions, there is no reason to believe that these not be discussed in detail here; this action is, in all respects, one and the same. with that of other Germanic peoples. But after the 5th century consequences of Attila's domination put an end to these ancient relationships, or at least to their 1 Slavic multitudes, carried away by the convulsions of the of which the Teutons and the Huns were the main agents, were thrown between the Scandinavian countries and southern Europe, and it's from this moment alone that we can can date the distinct personality of the Arian inhabitants of our far north. continent.

These Slavs, victims once again of the disasters that were sweeping the races their ancestors, many years ago, to the land of their birth. centuries; perhaps they even went further than the latter had done. two thousand years B.C. 1. They crossed the Elbe again, meeting the Danube, appeared in the heart of Germany. Led by their nobility, made up of so many and Celtic mixtures, by which they had once been enslaved, and confused with some of the Hunnic bands that pushed them, they occupied the rent, in the north, all of Holstein up to the Eider 2. In the west, gravitating towards the Saale, they eventually made it their frontier, while to the south they spread into Styria, the Carniola, touching the Adriatic Sea on one side and the Mein on the other, and covering the two archduchies of Austria, like Thuringia and Swabia 3. Then they descended to the Rhineland, and penetrated Switzerland. These Wend nations, hitherto oppressed, became conquerors, willy-nilly. The melanges that set them apart didn't make the job too difficult at first. Circumstances, acting energetically in their favour, brought things to this point. that the Germanic element weakened considerably throughout Germany, and remained somewhat compact only in Friesland, Westphalia, Hanover and the from the sea to Basel. Such was the state of affairs in the 8th century century.

Although the Saxon invasions and Frankish colonizations of the three or four the centuries that followed, this situation changed somewhat. that the mass of local nations found themselves forever stripped of its main Arian elements. It was not only the Slavic invasions of the Hunnic era that contributed to this transformation. brought about by the intimate constitution of the Germanic groups themselves. Essential-mixed and far from counting only warriors of noble origin, they trailed They were followed, as we have seen, by numerous Celtic and Wendish servile bands. When their nations emigrated or perished, it was above all the illustrious part which, in the remaining traces of their occupation were infallibly found in the the karls and the traells, two classes of people that the disasters only as a backlash, but which had a very low profile in the market. Scandinavian essence. On the contrary, the Slavic nations were losing their nobility, they became all the more emancipated from the Arian influence that distracted them from their true nature. For both these reasons, the disappearance of

German on the one hand, and the exhaustion of the Wendish aristocracy on the other, people of Germany, all of which are made up of the same doses of the same

(T. I, p. 328).

3 Schaffarik, t. II, p. 310 et seqq. – In this direction, the Slavs and their nobility acted under the authority

special pressure from the Avars, a half-Mongol, half-Aryan nation. Many of the latter remained with them in Carniola and Styria. (P. 327.)

in special quantities, which is also the origin of their provisions sporadically, they were definitively very little Germanized. In commercial institutions, rural habits, superstitions, and so on. the physiognomy of dialects and physiological varieties. Just as he not uncommon in the Black Forest and around Berlin, to find Celtic or Slavic types, it is also easy to observe that the natural of the Austrian and the Bavarian has nothing of the fiery spirit that animated the Frank or the Longobard 1.

It was these populations that the Saxons and Normans had to deal with, absolutely as the Germans had acted on the masses in much the same way similar. As for the scene of the new exploits, it was identical to that of the first. the same, with the difference that, since the forces employed are less The geographical results were more limited.

The Normans first took over from the Gothic tribes. Navigators too bold, they pushed their main expeditions eastwards, crossing the Baltic, came ashore on the beaches where Hermanarik's ancestors had started out, and, across the whole of Russia, on the one hand, went to establish relations of friendship with the emperors of Constantinople, while on the other hand, the On the other, their pirates astonished and frightened the residents of the Caspian 2.

They familiarized themselves so well with the Russian lands, they gave them such a high profile. of their intelligence and courage, that the Slavs of this country, confessing their of their powerlessness and inferiority, they almost unanimously implored their yoke. They founded important principalities. In a way, they restored Asgart, and the Gardarike, and the Goth empire. They created the future of the most imposing of the Slavic states, the most extensive and the most solid, giving it their Ariane essence. Without them, Russia would never have existed 3.

is called Norman by Westerners. (Munch, op. cit., p. 55.) In the 10th century, the Russians, and he the dominant part of the nation, spoke Scandinavian. The territory of this idiom included the plains of Lake Ladoga, Lake Ilmen and the upper Dnieper (Schaffarik, op. cit., t. I, p. 143). The Russian Normans were particularly known as Warègues. He is as old as the names Ase, Goth and Saxon, and goes back like them to the pure stock ariane. The Greeks knew a Sarmatian nation in the Drangiane called by them (Greek name), and

which was itself called Zaranga or Zaryanga, whose Zend form is Zarayangh. Pliny transcribes this (Westergaard and Lassen, Achemen Keilinschriften, p. 55. – Niebuhr, Inscript. pers., table. I, XXXI.) This name (Greek name) Zaranga, Evergetæ, or Waregh, was also called in France, where it left traces that survive to this day in the names of Varange, de Varangeville and others. – It's very important not to overlook anything that shows just how much

Weigh this proposition carefully, and examine its foundations: there are in the world a great Slavic empire; it is the first and only one to have stood the test of time, and this first and only monument to the political spirit undoubtedly owes its origins to the Varg dynasties, otherwise known as Norman. However, this political foundation is Germanic only in the very fact of its existence. Nothing could be easier. The Normans didn't transform the character of their subjects; they were too few and far between. to achieve such a result. They got lost among the masses around them, and in which invasions have been a major factor. of the Middle Ages have steadily and unabatedly increased the enervating influence Finnic blood. All would have ended, even the instinct for cohesion, if an intervention brought this empire back in time under the action that had given it its name. birth: so far, this action has been enough to neutralize the worst effects of genius. Slavonic. The accession of the German provinces, the advent of German princes a host of German administrators, generals, professors, artists and craftsmen, English, French, Italians, an emigration that took place slowly but without interruption, has continued to keep national instincts in check, and to reduce them, in spite of themselves, to the honor of playing a major role in Europe. Everything in Russia that has any political vigor, in the Western sense of the word, anything that brings this country, at least in the forms of Germanized civilization, is foreign to him.

It is possible that this situation will persist for a more or less long time. the organic inertia of the national race, and it's been a long time coming. it's free to assume that the Wendish race is dangerous to the freedom of the West. It was wrongly imagined as a conqueror. Some misled minds, the not able to rise to original notions of social improvement, and so he are advised to declare it new, virgin and full of sap that has not yet flowed. These are all illusions. The Slavs are one of the oldest, most ancient and They were the most worn-out, the most mixed-up, the most degenerate in existence. They were exhausted before the Celts. The Normans gave them the cohesion they didn't have in themselves. This cohesion was lost when the invasion of Scandinavian blood was absorbed. foreign influences have restored it and maintained it; but they themselves are worth, in the little: they are rich in experience, well-versed in the routine of civilization and the tion; but stripped of inspiration and initiative, they cannot give their students what they don't have.

Vis-à-vis the West, Slavs can only occupy a social position and reduced, from this point of view, to the condition of appendices and schoolchildren. of modern civilization, they would play an almost insignificant character in the in the future as in the past, if the physical situation of their territories

res did not guarantee them a job that is truly of the utmost importance. Placed in the borders of Europe and Asia, they form a natural transition between their parents and their eastern Mongolian relatives. They link these two masses who think they don't know each other. They form innumerable masses from Bohemia and the

for as long as they lived, the Arians of the north remained close, despite the distances of their lineage. original.

from the outskirts of Petersburg to the farthest reaches of China. Between yellow mestizos of various degrees, this unbroken chain of ethnic alliances which today circles the northern hemisphere, and through which flows a current similar skills and concepts.

This is the Slavs' share of the action, the one they would never have acquired, if the Normans had not given them the strength to take it, and which has its main home in Russia, because that's where the largest dose of activity has been implemented by the same Normans we're now following to other battlefields.

I'll be brief in enumerating their deeds; it's mostly a matter for consideration for political history. Driven out of central Germany by the crowds of the fighters who were already pressing in, held in check by their Saxon equals 1, the However, the Normans continued to make incursions until the 7th century, but with no appreciable result other than to increase disorder. Frightening the seas the number and, above all, the audacity of their piracies, they would penetrating as far as the Mediterranean, plundering Spain, at the same time as, through a more fruitful work, they colonized England's neighboring islands, settling in Ireland and Scotland, populated the valleys of Iceland.

A little later, they did even better, establishing a permanent presence in England. they had so worried about, and took a large part of it away from the Bretons, especially to the Saxons who had preceded them on this land. Later still, they renewed the blood of the French province of Neustria, and gave it ethnic superiority. in other parts of Gaul. It held this position for a long time still shows some remnants. Among their most glittering titles of glory, and which are not were not without great results either, especially the discovery of the American continent in the 10th century, and the colonizations they brought to these regions in the 11th and perhaps 12th centuries. Lastly, I will speak in its place of the conquest of England by the French Normans.

Scandinavia, where these warriors originated, still occupied a significant the most distinguished place among the memories of all the ages. dominant races of Europe. It was the land of their revered ancestors, it would still have been the land of the gods themselves, had Christianity allowed it. We can compare images that the name of this land evoked in the minds of the Franks and the Goths to those which, for the Brahmans, surrounded the memory of Utara-Kourou. From Nowadays, this peninsula so fertile, this land so sacred, is no longer inhabited by a single person.

population equal to those which its generous bosom has for so long and with so much

spread across the entire surface of the European continent 1. The older warriors were purebred, the less tempted they were to stay lazily in their odes, when so many marvelous adventures were leading their emulators to the southern regions. Very few stayed. But a few did return. found the Finns, Celts, Slavs, either descendants of those who had formerly occupied the country, either sons of captives whom the hazards of war had brought in, fighting with some advantage against the debris of Aesir blood. However there's no doubt that it's still in Sweden, and especially in Norway, that we can find the most physiological, linguistic, political, social and cultural traces. the vanished existence of the noble race par excellence, and the history of recent centuries is there to prove it. Neither Gustavus Adolphus, Charles XII, nor their peoples are unworthy successors to Ragnas Lodbrog and the fair-haired Harald. If the Norwegian and Swedish populations were more numerous, the spirit of initiative that still animates them could not be without consequences; but they are reduced by their figures to a veritable social impotence: we can therefore assert that the latest The seat of Germanic influence is no longer in their midst. It has moved to England. It is there that he still deploys with the most authority the part he has kept of its former power.

When we spoke of the Celts, we already saw that the population of the islands in Caesar's time was made up of a primitive layer of Finnish, English and French. several Gallic nations differently affected by their mixture with these indigenous ones, but certainly very degraded by their contact, and moreover of an immigration of Germanized Belgians, occupying the eastern and southern coasts.

It was the latter above all that the Romans had to deal with, both in warfare and for peace. Alongside these tribes of foreign origin came the very good hour, if they weren't already there when Caesar arrived, purer Germans, called by Welsh documents Coritaniens 2. From this point onwards, invasions and partial immigration of Teutonic groups continued until 449, date usually, though wrongly, assigned to the early Anglo-American period. Saxon. Under Probus, the imperial government colonized many of the island's Vandals; some time later, he brought in Quades and Marcommans 3. Honorius established more than forty barbarian cohorts in the northern cantons. brought with them women and children. Then the Tungras, in considerable numbers, received more land. All these accessions were large enough to cover of a new population on the west coast, and necessitate the creation of an official who, in the island's Roman hierarchy, bore the title of prefect of the coast. Saxon. This title shows that, long before there was any mention of the two brothers

calls this population (Greek name) (II, 3). They lived in the present-day counties of Lincoln and Leicester,

Rutland, Northampton, Nottingham and Derby. – See also Dieffenbach, *Celtica* I.

3 Kemble, *op. cit.*, p. 9.

heroic Hengest and Horsa, many men of their nation were already living in England 1.

The population of Brittany has long been affected by the effects of Germanic interference. There is little doubt that the less gifted tribes..., those occupying the central provinces, were gradually obliged to withdraw with the surrounding masses, or to retreat to the depths of the mountains, from the emigrate to the island of Ireland, which thus became the Celts' last refuge. pure, if there were any left.

Soon, the Roman population had also become important. During the seventy thousand Romans and their allies were slaughtered by the rebels in the three cantons of London, Verulam and Colchester alone. The causes that had brought these southerners to Great Britain continued. to act, newcomers soon filled the gaps left by the insurrection and the number of island Romans continued to rise. ascending.

In the 3rd century, Marcian counted fifty-nine major cities in the country. row 2. Many were populated only by Romans, a phrase that should not be confused with in the sense that these inhabitants only had blood from overseas in their veins. sea, but in this one, which everyone, whether of Breton or foreign origin, followed and practiced-Roman customs, obeyed imperial laws, and built their houses in monuments, aqueducts, theaters, triumphal arches, which we admired still in the 14th century 3, in short, gave the whole flat country a very similar appearance the provinces of Gaul.

However, a major difference remained. The inhabitants of Great Britain exuberant political energy far superior to that of their contemporaries. disproportionate to the size of their own territory, and in clear contradiction with their topographical situation, which, throwing them back onto the of the empire, seemed to forbid them the hope of being able to weigh on its destined. But this is yet another clear demonstration of how little action the

We know what is meant by this name from an ethnic point of view. - Caesar said two contradictory things about Britain's cities. In one passage, he declares that they do not are nothing but palisaded camps. In another (v, 12), he describes "creberrima ædificia fere gallicis consimilia." - He means that the Bretons of the interior, the coarsest, only had retreats in the woods, but that the Germanized Belgians from Gaul had cities like their brothers on the continent. Indeed, there is no doubt that they must have retained this custom, since they minted their coins according to Belgian types, and that, forty years later the Roman occupation, under Agricola, there were, according to Ptolemy's calculations, fifty-six towns in the

countries. Most were, of course, national cities.

3 Palsgrave, op. cit., t. I, p. 323. - Tacitus, very harsh on the Gauls because of the ease with which they

to Roman corruption, is no less so for the Bretons of the island in this respect. In their cities, they had adopted all the organization (Palsgrave, op. cit., t. I, p. 349).

geographical question about a country's power. The half-Germans of the Great Brittany were the greatest manufacturers of emperors, recognized or rejected, that there was ever had in the Roman world. It was here, and with their help, that the great ambitious plots were almost always drawn up. It was from their shore and with their cohorts that the dominators of the and, still finding this glory insufficient, they dared to undertake the task of in which their neighbors the Gauls had failed so many times. dynasties, and they succeeded. Ever since Carausius, they've been tinkling to the great Roman body 1; they formed a separate political center in their own right. proudly constituted on the model and with all the insignia of the mother country. They in their fogs by this aureole of severe freedom and some that is still the glory of their nephews.

I won't name the British-Roman emperors Allectus 2 and Magnentius, Valentinus, Maximus, Constantine, with whom Honorius was forced to make a pact. say anything about this Marcus who, in name as in fact, established the isolation of his country 3. I only wanted to show the antiquity of this imperial title. to their state and parliament. Roman forms prevailed on the island for around four hundred and fifty years. This period civil wars began between the Germanized Roman-Britons and the German-speaking more pure Saxons already established for many years on several points of the country, but who, spurred on and reinforced by swarms of compatriots from the continent, from whence the aggressions of the Slavs, suddenly claimed possession of the land. of the island. Historians have often shown us these sons of the Scandinavians, these Sakaï-Suna, or sons of the Sakas, arriving from the tip of the Cimbrian Chersonese and the neighboring islands in leather boats. They saw this mode of navigation barbarity, and they were wrong. In the 5th century Nord had large vessels on the Baltic. They had been used to long to see Roman galleys sailing their seas, and the astonishing expedition of the Franks who had returned to Frisia from the Black Sea, mounted on ships taken from the imperial fleet, would have been enough, had it been necessary, for their to learn how to construct buildings of this kind; but they didn't want to. From boats that draw very little water, and can be easily transported by hand, were more suited to these intrepid men moving from the sea to the rivers, into the smallest rivers; in this way, they could travel up to the the heart of the provinces, which would have been very difficult with large ships, and it is And so they completed the conquest to the extent that was useful to them. Then began again race fusion and institutional conflict 4.

(Palsgrave, op. cit., t. I, p. 377).

3 This Marcus was elected emperor with the special task of resisting the Saxon invasions. It was then

in 407 (Palsgrave, op. cit., t. I, p. 386).

4 Prosper of Aquitaine set the date of the final Anglo-Saxon conquest at 441. The capture of

possession of Gaul by the Franks in two ways: firstly, the Saxons did not receive no imperial investiture, nor did they have to, since Great Britain formed a completely independent country; then, as a consequence of this first fact, their chiefs

The British-Roman population, infinitely more energetic than the Gallo-Romans at because of its predominantly Germanic origins, kept its conquerors at bay. a much prouder and better situation 1. Some of them remained almost independent, except for vassalage; another, making its municipalities a kind of republics, was limited to a simple recognition of the high Saxon domain and the payment of tribute 2. The rest fell, in truth, into the subordinate position of the iarl, of ceorl, according to the dialects of the new masters; but there he was supported and by their own laws, and the acquisition of land, the wearing of clothes and the He retained the right to command and choose his own leader. The the British-Roman population was able to reach, or anticipate reaching, the rank of nobles, iarls, ceorls.

The same sentiment that led Frankish kings to surround themselves preferentially with leudes the princes of the Heptarchy to recruit their own bands. among Britto-Romans. So, from very early on, they put on important positions at the court of these monarchs, sons of the Aesir 3. the Roman laws 4; they made them appreciate the governmental advantages, they introduced them to ideas of domination that Anglo-Saxon warriors would never have imagined. certainly not helped to spread. But, and in this the British-German advisors essentially differed from the Gallic leudes or mérowings, they did not save from the destruction of Roman morals, since they themselves had never been only rather imperfectly possessed, and they did not deposit in the administration the the seeds of feudalism, because their country had only been very briefly affected by the system of beneficent laws 5. England was therefore set apart from the rest of the world from the very beginning.

5th century, from the way of life that was to prevail throughout the rest of Europe.

What the Britto-Roman ceorls inspired in the descendants of Wodan and of Thor was the desire to collect the entire succession of national emperors. We the most skilful, strongest Anglo-Saxon princes, surround themselves with the Roman hallmarks of sovereign power, mint medals in the type of she-wolf and twins, appropriating Roman laws for the use of their subjects, to maintain close relations with the Constantinople court, and put on a double title, that of bretwalda, vis-à-vis their Anglo-Saxon and Breton subjects, basileus, in their documents written in Latin 6. This term basileus,

never had the idea of applying for the titles of patrices and consuls, since they didn't have to play the role of "patrice" or "consuls".

the characters of Roman magistrates.

1 In their battles against the Saxons, the Bretons used Roman tactics. (Palsgrave, ouvr.

quoted, t. I, p. 404).

2 Kemble, *Die Sachsen in England*, vol. II, pp. 231 et seqq. 249, 254.

3 In the oldest Anglo-Saxon documents, the dignitaries include a great

(Kemble, op. cit., t. I, p. 17).

4 They themselves had this science from the best source, since Papinian had been head of the

(Palsgrave, t. I, p. 322).

5 Palsgrave, op. cit., t. I, p. 495 et seqq.

6 Palsgrave, ouvr. cité, t. I, p. 420, 488, 563. – The title of *bretwalda* meant domination, in the

the island's independent Breton nations. Several of these nations, such as

to which the Frankish, Visigothic and Lombard kings never dared to lay claim, gave a
of greatness and independence for the sovereigns who use it.

carried. On the island, as on the mainland, the significance of this was perfectly understood,
because, when Charlemagne succeeded Constantine V, he qualified himself
in a letter to Egbert, as Emperor of the Eastern Christians, and hailed his
corresponding to the title of Emperor of the Western Christians 1.

Race relations between the Romans and Germanic tribes

from Jutland 2 served powerfully to bring about the compromise between them that was
was necessarily based, on the side of the vanquished, on the abandonment of most of the importa-
on the acceptance of Germanic ideas. and, on the side of the victors, on the
certain concessions to be made to the necessities of a stricter and more
than the one they had previously prided themselves on yoking
easy 3. Institutions were established that still closely resembled the original
Scandinavian. Land tenure in the form of the *odel* and feudal system, the use of rights
policies based exclusively on land ownership and a taste for agricultural life,
the gradual abandonment of most towns 4, the increase in the number of villages,
especially on isolated farms, the solid maintenance of free man's franchises,
the sustained influence of representative councils, these were all features by which
the Arian spirit gave itself over to recognition and bore witness to its persistence, while some
phenomena of a completely opposite nature, the increase in the number of towns, the indiffer-
ence for participation in general affairs, the decline in the number of
free men marked the progress of a new order on the continent.
ideas of an entirely different nature.

It's not surprising that the rather dignified appearance of the Anglo-Saxon *ceorl*, which was later
the yeoman, has pleased the thoughts of several modern historians, happy to see him
free in its rustic life at a time when its continental analogues, the *karl*, the *ariman*,
the *bonus homo*, had taken on obligations that were often very hard and lost almost
any resemblance to him. But from the point of view of these writers, it is

to be completely fair, we must also consider what must constitute for them the

Cornwall, for example, had a nobility of Germanic origin in the 10th century.
(Palsgrave, t. I, p. 411).

1 William the Conqueror still bore the title of Basileus. It would appear that he was the last sovereign who used it. (Palsgrave, op. cit., t. I, p. CCCXLIII.)

2 The title "Anglo-Saxons", applied to the conquerors of England at a certain period, does not imply that they were "Anglo-Saxons".

the idea that all these men were from a single nation. They had among them Warègues, Warègues, Warègues

Juthungs, the Saxons of Thuringia, etc. (Kemble, op. cit., t. I, p. 50 and Anhang. A) The inspection of the

place names in England also shows that, just as in Western Europe, the tribes made up the invading armies with their contingents.

3 Palsgrave sagaciously insists on the original relationships that existed between all the

between the various strata of England's inhabitants, and draws the consequences.
(Ouvr. cité, t. I, p. 35).

4 Kemble, Die Sachsen in England, t. II, p. 259 et seqq. – The Breton towns from

England what had happened to the Celtic cities of Germania. They were not rich nor strongly enough constituted to resist the hostile influence of the environment in which they were placed. Gradually, their Roman institutions became Germanized, and so did agricultural life, tended to dissolve their bourgeoisies, or at least transform them.

wrong side of the question. The organization of the middle classes under the Saxon kings as under the first Norman dynasts, being only the result of a contest of perfected, did not lend itself to any kind of refinement 1.

English society at the time, with its advantages and disadvantages, presented a which was only susceptible to decay. Individual existence was nor without nobility or wealth undoubtedly; but the almost total absence of the Romanized element left it lacklustre and distanced it from what we call our civilization. As the diverse alloys of the population melted further, Celtic elements, very much imbued with Finnish essence, remained in the Breton background, those whom Anglo-Saxon immigration had thrown into the masses, those whom the invasions, tended to invade the Germanic elements, and it should not be forgotten that, however abundant these were, they diminished by continuing to combine with a heterogeneous essence.

At the same time, their freshness went with their heroic qualities, absolutely as a fruit that passes from hand to hand loses its blossom and wilts, yet retains its flavour. its pulp. Hence the spectacle England presented to Europe in the 11th century. Next to remarkable political merits a shameful poverty in the field of intelligence; highly developed utilitarian instincts that had already accumulated extraordinary wealth on the island, but no delicacy, no elegance

in the mores; ceorls, happier than the French manants, successors of the boni homini; but complete slavery and fairly harsh slavery, which did not exist elsewhere 2. A clergy that ignorance and low morals ignobly slowly lead to heresy or, at the very least, schism; sensual sovereigns who, having continued to govern a large kingdom as they had once their odel and their trustee, had retained, without delegating it, the administration of the justice, and made themselves pay for the granting of their seal by a prevarication that was to be legal 3*; finally, the extinction of all the great pure breeds, and the accession to the throne of the son of a peasant, these were, at the time of the conquest Normandy, some unfavorable shadows were cast over the picture.

England was fortunate in that the advent of William, without taking anything away from the that was organically good 4, brought him, in the form of a Gallo-Roman invasion

At the time of the Norman Conquest, the Anglo-Saxons were still in the early stages of serfdom, outdated in France since the last Mérowings. – The Scandinavian traell was called in the Grande-Brittany lazzus and laet, dio and théow, finally wealh. The first two names indicate descent slave of the first slaves, probably brought from Germania; the last indicates Bretons. (T. I, pp. 150, 151, 171 et seq.)

3 Palsgrave, op. cit., t. I, p. 651. – This fact should serve as a commentary, in a way justifying

certain forms of abuse by William the Red and John Lackland. These rulers old Anglo-Saxon practices.

4 Palsgrave, op. cit., t. I, p. 653. – This statement by one of the most erudite publicists of

England is certainly worth registering. It is based, in fact, on considerations decisive. William left the representative organization untouched; he did not abolish it; in 1070, he himself convened a parliament, witanegemot, in which the Saxons were represented, according to the legal rule.

a small number of Romanized elements. These elements did not react ruinous manner against the preponderance of the Teutonic fund; they did not take away his utilitarian genius, his political spirit, but they infused him with what he had lacked to become more closely associated with the growth of the new civilization. Along with the Duke of Normandy came French-speaking Bretons, Angevins Manceaux, Burgundians, men from all parts of Gaul. They were links that linked England to the general movement of the continent, and which the isolation of its ethnic combination, since it had remained too Celto-Saxon at a time when the rest of the world to divest itself of its Germanic nature.

The Plantagenets and the Tudors continued this civilizing march by spreading the causes of impulse. In their day, the importation of Romanized essence did not reach dangerous proportions; it did not strike at the heart of the layers of the nation; it acts principally on the superiors, who everywhere are subjected, and were subjected here as elsewhere, to incessant agents of erosion and

disappearance. It is the infiltration of a civilized, albeit corrupt, race into the midst energetic but crude masses, as well as the use of low-dose poisons in medicine. The result can only be salutary. So England slowly perfected itself, purified its morals, polished its surfaces somewhat, and closer to the continental community, and at the same time, as she continued to remain predominantly Germanic, it never gave feudalism the slavish direction that was imposed on him by his neighbors ¹; it did not allow the royal power to exceed certain limits set by national instincts; it organized the guilds on a plan that bore little resemblance to the Roman models; it never stopped its nobility accessible to the lower classes, and above all it did little to attach the privileges of rank than the possession of land. On the other hand, she soon returned to herself little interest in intellectual knowledge; she always betrays a disdain for that which is not of any sort of material use, and is very little concerned, in the great scandal to the Italians, from the culture of the pleasure arts ².

In the trial against Norman Count Odon and Archbishop Lanfranc of Canterbury, it was a the Saxon court that tried the case, at Pennenden Heath, under the direction of an English witan, poured and Egilrik, bishop of Chichester. Finally, the city of Exeter declared to Guillaume that by virtue of her rights, she would pay him tribute, *gafol*, amounting to eighteen pounds money, and that, for war subsidies, she would still give him the amount of land imputable by law on each term of five *hydes* of land; neither did she refuse to pay the of the marshes belonging to the royal domain, but that the burghers did not owe him the rent. oath of homage, that they were not his vassals, and that they were not obliged to let him in. within their walls. – These privileges, which Exeter shared with Winchester, London, York and were not abrogated by the Norman conquest. (Palsgrave, *op. cit.*, t. I, p. 631).

¹ Palsgrave, *ouvr. cité*, t. I, p. VI: "Allen, with profound erudition, has shown how much of "our monarchical theory is derived, not from the *ancien* Germans but from the government " of the Empire." – This monarchical theory never developed strongly, and always remained exotic. and treated as such by national instinct, whereas on the continent it eventually acquired full and stifled all resistance. In short, the rights of English kings have always wavered between the various nations of the Romans, Bretons and Germanic nations. preponderance of the latter. (Palsgrave, t. I, p. 627.)

² Sharon Turner, *History of the Anglo-Saxons*, t. III, p. 389: "The anglo-saxon nation... did " not attain a general or striking eminence in literature. But society wants other blessings" besides these.

In the whole of human history, there are few situations analogous to that of the populations of Great Britain from the 10th century to the present day. We have seen elsewhere, Arian or Arianized masses bring their energy to the midst of multitudes. of different composition and endow them with power as well as culture, which their genius took on the task of developing in a new way new meaning; but we haven't contemplated these elite natures, concentrated in numbers on a narrow territory and only receiving immixions from more perfected by experience, though subordinate in rank, than according to quantities

quite mediocre. It is to this exceptional circumstance that the English owe their success, with the slowness of their social evolution and the solidity of their empire. the most brilliant, the most humane and the noblest of European states. still the most vigorous.

However, this cautious, yet profitable approach gained momentum from the end of the 19th century onwards.
17th century.

The result of the religious wars in France had brought the United Kingdom a new influx of French elements. This time they no longer dared to enter the aristocratic classes; the effect of trade relations, which were growing everywhere, a large proportion of them into the plebeian masses, and Anglo-Saxon blood was seriously undermined. The birth of large-scale industry further aggravated this situation. movement by bringing non-German workers of all races onto national soil. Irish in droves, Italians, Slavicized Germans or Germans belonging to other ethnic groups. populations strongly marked by the Celtic stamp.

Then the English could really feel drawn into the sphere of nations. romanized. They ceased to occupy, so imperturbably, this medium which previously kept them as close to the Scandinavian group as to the nations, and which, in the Middle Ages, had made them sympathize above all with the Flemish and Dutch, their peers in many respects. From this France was better understood by them. They became more literary in artistic sense of the word. They knew the appeal of classical studies; they accepted them as they did on the other side of the Strait; they took a liking to statues, sculptures and other works of art. paintings, music, and, although spirits long since initiated, and gifted, by a more demanding delicacy, would accuse them of still carrying a sort of of harshness and barbarism, they were able to reap, in this kind of work, a glory that their ancestors had neither known nor envied.

Continental immigration continued and expanded. The revocation of the Edict of Nantes sent a large number of people from our southern provinces to join the cities british refugees' posterity 1. The French Revolution was not

The agencies that affected our ancestry took a different course. They " impelled them towards that of political melioration, the great fountain of human "improvement.

1 M. Weill's research has established that more than one hundred thousand French Protestants have found, at a refuge in England.

less influential, nor in this sad sense less generous, and, not to speak of that current which is now transporting part of the population of Ireland, with other ethnic contributions multiplying relentlessly, the instincts opposed to Germanic sentiment have continued indefinitely to abound in the in a society which, once so compact, so logical, so strong, so unlettered, would not have

the birth of Byron 1 without horror.

The transformation is quite perceptible; it moves with a sure step and betrays itself in a thousand ways. manners. The system of English laws has lost its solidity; reformers have not and the Pandects are their ideal. Aristocracy finds adversaries; the democracy, once unknown, proclaims claims that were not invented on the Anglo-Saxon soil. The innovations that find favor, the ideas that germinate, the strengths dissolving, everything reveals the presence of a cause of transformation. from the continent. England is on the move, too, to join the scene. of Romanity.

If...

Of the great poet-rire of Italy
I dare to build the imitation rhyme
Harsh runic copy of the south's sublime.
(Byron, Dedication of the Prophecy of Dante.)

Book six

Chapter VI

Latest developments
of German-Roman society.

Back to table of contents

Let's go back to Charlemagne's empire, since that's where, of necessity, the modern civilization. The unromanized Germanic peoples of Scandinavia Germany and the British Isles have lost, through friction, the naivety of their essence; their vigor is now without suppleness. They are too poor in ideas to achieve high fertility and, above all, a wide variety of results. The countries Slavs, to this same disadvantage, add the humility of their aptitudes, and this cause of incapacity will be so strong that, when some of them find themselves in close ties with Eastern Romanity, with the Greek empire, nothing will come of it. hymen. I am wrong; it will result in even more wretched combinations than the Byzantine compromise.

The provinces of the Western Empire are the place to be. to witness the advent of our social form. The juxtaposition of barbarism and romanity no longer exists in any marked way; these two elements of future life of the world began to penetrate, and, as if to speed up the completion of the of the task, work has become subdivided; it has ceased to be done in common over the whole imperial territory. Rudimentary amalgamations have been quickly of the great mass; they enclose themselves within uncertain limits, they

nationalities; the great agglomeration splits into all sorts

parts; fusion denatures the diverse elements bubbling within.

Is this a new spectacle for the reader of this book? By no means; but it's a more complete spectacle of what he's already been shown. Breed immersion in ancient societies took place so long ago and in such a way that it was impossible to in regions so far away from our own, that we can only follow its phases with the greatest difficulty. Sometimes we can barely grasp more than the final catastrophes. at such distances of time and place, multiplied by the great contrasts between us and other groups. History, which and often disguised by mythical forms. history, which, distorted by intermediary translators who are as foreign to the nation at stake than to ourselves, history, I say, reproduces far less the facts than the facts. than their images. And these images come to us through a succession of mirrors. refractors whose shortcuts are sometimes difficult to rectify.

But when it comes to the civilization that affects us, what a difference! These are our fathers who tell, and who tell as we would tell ourselves. To read their stories, we sit down in the very place where they wrote; we have only to look up, and we contemplate the entire theater of events they have described. It's all the easier for us to understand what they're telling us, and to guess what they're saying. that we ourselves are the results of their works; and, if we feel embarrassed to give ourselves an accurate and true account of the entire their action, to follow its developments, to test its logic, to unravel its secrets. the consequences, far from blaming it on the shortage of on the contrary, it is to the embarrassing opulence of the details that our debility must take its toll. We remain as if overwhelmed under the heap of facts. Our eye distinguishes them, separates them, penetrates them with extreme difficulty, because they are too numerous and too dense, and it is by striving to classify them that our mistakes are made and lead us astray.

We are so directly at stake in the suffering or joy, in the glories or humiliations of this paternal past, which we can hardly keep in the student that cold impassivity without which there can be no accurate at a glance. In the capitularies of the Carolingians, in the charters of the Age feudal era, in the ordinances of the administrative era, the first traces of all these principles that today excite our admiration or arouse our hatred, we often fail to contain the explosion of our personality.

But it's not with contemporary passions, it's not with contemporary The study should be approached from the point of view of the day's sympathies or repugnances. Although it is not forbidden to rejoice or be saddened by the paintings she present, although the fate of the men of yesteryear should not leave insensitive of today's men, we need to know how to subordinate these twitches of the heart to the nobler, more august search for pure reality. Silencing his predilections, we're only right, and therefore more human. It's not just a

class, it's no longer a few names that are of interest, it's the whole crowd of pity that all those who live, that all those who will live, will be pitied. have the right to excite, attaches to the acts of those who are no longer, whether they have carried the crown of kings, the helmet of nobles, the chaperon of bourgeois or the bonnet of the proletarians. To achieve this serenity of vision, there is no other way but to speak of our fathers to the same degree as we are in judging the less directly related civilizations. Then these forebears no longer appear to us, and the true measure of things, that as the representatives of a particular agglomeration of men who have been subjected to precisely the same laws and who have went through the same phases to which we have seen the other large companies that are now dead or dying.

According to all the principles set out and observed in this book, the new civilization must first be developed, in its initial forms, on the points where the fusion of the of barbarism and Romanity will possess, on the side of the first, the most charged with Hellenistic principles, since the latter contain the essence of the imperial civilization. In fact, three regions morally dominate all the others from the ninth century to the thirteenth: Upper Italy, the middle Rhine regions Northern France.

In Upper Italy, Lombard blood is said to have retained an energy awakened at various times by Frankish immigration. This condition fulfilled has the necessary vigor to serve subsequent destinies well. On the other hand The native population is as full of Hellenistic elements as you could wish for, and, as it is very numerous compared to the barbarian colonization, the fusion would soon lead to its preponderance. The Roman communal system maintained, developed rapidly. Cities such as Milan, Venice and Florence lead the way, are taking on an importance that, for a long time to come, cities will not have elsewhere. Their constitutions bear some of the hallmarks of absolutism typical of the republics of antiquity. Military authority weakened; Germanic royalty was a fragile, transparent veil over the whole. As early as the 11th century, the feudal nobility is almost completely wiped out, it remains little more than a state of local tyranny and Romanized; the bourgeoisie substitutes it, in all the places where it dominates, a patriciat the ancient way; imperial law is reborn, the sciences of the mind reappear trade is respected; a radiance, an unknown splendor radiates around the league Lombardy. But there's no denying it: Teutonic blood, instinctively hated and persecuted by all the people who are rushing furiously to return to their homeland. is precisely what gives them their lifeblood and animates them. It loses every the field; but it does exist, and we can see the proof of this in the long obstinacy with which the individual right is maintained, even among churchmen, on this soil that so eagerly seeks to absorb its regenerators 1.

Many states are doing their best, albeit with nuances based on the Lombard prototype. The poorly united provinces of the kingdom of Burgundy, Provence, then Languedoc, southern Switzerland, all resemble it. without its brilliance. Generally speaking, the barbarian element is too weakened in these regions.

to lend so much strength to Romanity 1. In central and southern Peninsula, he's almost absent; so all we see there is a lot of unrest with no result and convulsions. On these territories, the Teutonic invasions, having produced only incomplete results, acted only within a limited time frame dissolving sense. Ethnic disorder has become all the more considerable as a result. From and Saracen colonization did nothing to help the situation. remedy. For a time, Norman domination gave an unexpected value to and Sicily. Unfortunately, this current, always soon dried up, so that its influence began to die out, and the emperors of the House of Hohenstauffen exhausted the last veins.

In the 15th century, when Germanic blood had almost finished subdividing itself in the masses of upper Italy, the region entered a phase similar to that which crossed into southern Greece after the Persian wars. She exchanged her vitality political skills against the development of artistic and literary aptitudes. Under this point of view, it reached heights that Roman Italy, always bent on the of Athenian models, had not reached. This lack of originality the predecessor was won in a noble measure; but this triumph was as little as it had been for Plato's contemporaries: barely, as for those of Plato's time shone for a hundred years, and when it was extinguished, the agony of all the faculties was felt. began again. The seventeenth and eighteenth centuries added nothing to Italy's glory. have certainly taken a lot away from him.

On the banks of the Rhine and in the Belgian provinces, Roman elements were numerically outnumbered by Germanic elements. In addition, they were natively more affected by the utilitarian essence of Celtic detritus than Celtic indigenous masses of Italy. Local civilization followed the direction causes that produced it. In the application of feudal law in this area, the system imperial benefits proved to be of little power; the ties by which he attached the to the crown were always very lax, while on the other hand the independent doctrines of the primitively Germanic legislation were maintained enough to preserve the free individuality of castle owners for a long time to come. they no longer had elsewhere. The chivalry of Hainaut and the Palatinate deserved it, the 16th century, to be cited as the richest, most independent and most and proudest of Europe. The emperor, their immediate suzerain, had little hold over them.

printed in collections. He paints with an admirable truth, which is neither without grandeur nor without

beauty, the violent and irreconcilable antagonism of Roman and Barbarian groups. – See also Muratori, *Script. rerum Italic.*

1 In all these regions, very small Germanic settlements have preserved their

individuality right up to the present day. What are, in eastern Italy, the Republic of San Marino and VII and XIII Communes, the Teutons of Monte Rosa and Valais are also. – We find Scandinavian debris in parts of the smaller cantons.

on them, and second-rate princes, much more numerous than elsewhere in these provinces, were powerless to bend their necks. The progress of Romanity nevertheless, because Romanity was too vast not to be irresistible in the long run; they brought, albeit very laboriously, the recognition of the main rules of Justinian law. Feudalism then lost most of its prerogatives, but retained enough to ensure that the explosion of the revolution of 1793 found more to level out in these countries than in any other. Without this reinforcement, without this foreign help brought to the opposing local elements, the feudal organization would have defended itself for a long time to come in the electorates in the West, and they would have proved as solid as on the other points Germany, where their destruction has been consummated only in recent years.

Faced with this nobility so slow to succumb, the bourgeoisie made its masterpiece the Hanseatic edifice, a combination of Celtic and Slavic ideas in which these dominated, but always animated by a sufficient amount of firmness Germanic. Covered by imperial protection, there was no sign of the associated cities, impatient of guardianship, protesting at every opportunity against this yoke in the manner of towns of Italy. They willingly relinquished the honors of the high estate to their and jealously guarded only the free administration of their own interests. and the benefits of their trade. There was no infighting, no tendencies towards republican absolutism, but the swift abandonment of doctrines exaggerated, showing themselves within their walls only as an accident. The love of work, the thirst for profit, little passion, a lot of reason, a faithful attachment to positive freedoms, that's their nature. They despise neither the sciences nor the arts, coarsely but actively associated with the nobility's taste for poetry they had little awareness of beauty, and their intelligence was essentially that of a woman. to practical conquests hardly offers the brilliant sides of Italian genius to its different eras. Nevertheless, ogival architecture owes its most beautiful monuments. Churches and town halls in Flanders and western Germany that it was the favourite and particularly well understood form of art in these regions; this form seems to have corresponded directly to the nature of their genius, which hardly deviated from it without losing its originality.

The Rhine region exerted a powerful influence on the whole of France. Germany, extending to the far north. It was here that Scandinavian kingdoms had long been aware of the nuance of civilization which, approaching the most suitable for them. In the east, on the duchy side Austria, the dose of Germanic blood being lower, the measure of Celtic blood and the Slavic and Roman strata tending to exert a greater influence. imitation turned early on to Italy, though not without being a source of inspiration. sensitive to examples from the Rhine, or even to Slavic suggestions. The lands governed by the House of Habsburg were essentially a land of such as Switzerland, which, no doubt in a less complicated way, divided his attention between Rhenish and Italian models. In the In the former Helvetian territories, the point where the two systems met was Zurich. I repeat here, to complete the picture, that for as long as England remained

more particularly Germanic, after it had more or less absorbed the contributions of the Norman Conquest and before Protestant immigration had taken off. it was the Flemish and Dutch forms that began to win her over. were the most sympathetic. They linked his ideas closely to those of the Rhine.

Now comes the third center of civilization, which had its home in Paris. Visigothic colonization had been powerful in the vicinity of this town. Roman settlement had with Celtic elements at least as numerous as on the Rhine, but much more Hellenized, and, in short, it dominated barbarian action by the importance of its mass. Early on, Germanic ideas retreated before her. 1. In the oldest poems of the Carolingian cycle, the Teutonic heroes are mostly forgotten or depicted in odious colors, for example, the knights from Mainz, while paladins from the west, such as Roland, Olivier, or even from the south, like Géraud de Roussillon, occupy top positions in the general esteem. Northern traditions only appear more and more disfigured in Roman garb.

The feudal customs practiced in this region were increasingly inspired by imperial notions, and, with tireless activity, circumvented the resistance of the opposite spirit, over-complicates the state of people, deploys a wealth of restrictions, distinctions and obligations that were unheard of in Germany, where the tenure of fiefs was freer, nor in Italy, where it was more subject to the law, prerogative of the sovereign. Only in France was the king the suzerain of all, to be at the same time the henchman of one of his men, and, as such, theoretically subject to the obligation to serve it against itself, under penalty of treason.

But the victory of the royal prerogative was at the heart of all these conflicts, through the that their ceaseless action favored the elevation of the lower classes of society. population, and ruined the authority of the chivalric classes. All that did not possess no personal or territorial rights was entitled to acquire them, and, conversely, every which had in any degree the one or the other, saw them insensible. 2. In this critical situation for everyone, the antagonisms and conflicts erupted with extreme intensity and lasted longer than elsewhere, because they decided earlier than in Germany and finished later than in Italy.

are becoming increasingly rare in documents concerning France, and "these two classes of people soon disappeared. They are, in part, "replaced by that of the *coliberti*, which does not last long. The serf, in turn, "shows up less frequently, and it's the *villanus*, the *rusticus*, the *homo potestatis* that "succeed" him. This shows how quickly changes, all favorable to Romanity, were taking place in this merging society. (See also, same work, t. I, p. 392).

The category of free farmers, independent men of war, disappeared.

the general need for protection. Similarly, we live less and less knights obeying only the king. In return for relinquishing some of his rights, everyone wanted and had to buy the support of someone stronger than themselves. From this universal chain of events of the fortunes resulted in many inconveniences for contemporaries and their an irresistible path to universal levelling 1.

The communes never reached a very high level of power. The great fiefs themselves would eventually weaken and cease to exist. Large personal independence, strong and proud individualities, were all part of the of anomalies, which sooner or later would bow to the natural antipathy of the romanity. What persisted for the longest time was disorder, the last form of Germanic elements. The kings, instinctive leaders of the movement These supreme efforts were hard to overcome. From general and terrible convulsions, universal pain, tore these times apart. heroic. No one was immune to fortune's nastiest blows. How so don't put a grain of contempt in the smile, seeing nowadays what is called philanthropy believe it's legitimate to feel sorry for the lowly classes, count the thatched cottages destroyed, and calculate the damage to the harvest. ravaged? What common sense, what truth, what justice to report things from the Xth century. century to the same extent as our own! It's all about harvests, thatched cottages and of unsatisfied peasants! If we have tears in store, it's for society as a whole, we owe them to all classes, to the universality of mankind.

But why tears and pity? These are not times for compassion. This is not the feeling that comes from a careful reading of the chronicles. the austere and bellicose pages of Villehardouin, the stories of the Raymond Muntaner from Aragon, or on the vivid recollections of the the noble Joinville's serenity, cheerfulness and courage, either of Abélard, and the calmer, more monastic notes of Guibert de Nogent, and so many other lively and charming writings from those times, the imagination is confounded by the expenditure of heart, intelligence and energy on all sides. Often more enthusiastic than dryly reasonable in his applications, the thinking of the time is still vigorous and healthy. It is inspired by a curiosity and boundless activity, leaving nothing untouched. At the same time time that it has inexhaustible forces to fuel foreign war relentlessly

and internal warfare, that half-faithful still to the Franks' predilection for the the clash of arms from kingdom to kingdom, from city to city, from town to town. village to village, manor house to manor house, she finds the taste and the time to save the treasures of classical literature, and to meditate on them in the wrong way can be to our point of view, but definitely original. This is, in all things, a supreme merit, and, in this particular case, a merit all the more striking because we have the superiority of modern civilization over its predecessors. romanity. It hadn't invented anything, it had only taken, as best it could and in the most the results of products withered by time. We have

created new conceptions, we created a civilization, and it was in the Middle Ages to whom we owe this great work. The feudal ardor, tireless in his work, does not simply persevere as best he can in the conservative spirit of the the Roman legacy. It is still reworking, retouching what she can retrieve from Northern traditions and Celtic fables; she composes the limitless literature of her poems, novels and fabliaux, of his songs, which would be incomparable, if the beauty of the form met the beauty of the song. unlimited richness of content. Crazy about discussion and polemic, she sharpens her weapons of Alexandrian dialectics, she exhausts the theological themes, in particular extracted new formulas, gave birth to new philosophical spirits of all kinds. the boldest and the firmest, adds to the natural sciences, enlarges the mathematical sciences, sinks into the depths of algebra. Shaking his complacency for the hypotheses in which Roman sterility has indulged, she already feels the need to see with his eyes and touch with his hands before pronounce. Geographical knowledge serves these purposes powerfully and accurately and the small kingdoms of the 13th century, with no material resources and no money, without the petty, incidental excitements of lucre and vanity that but drunk with religious faith and youthful curiosity, know how to find Plan-Carpin, Maundevill, Marco Polo in their homes, and push of intrepid travellers to the remotest corners of the world. world, that neither the Greeks nor the Romans had ever even thought of going to visit.

This era may have suffered a great deal, I agree. imagination and its imperfect statistics, commented on by the disdain that we like to feel for everything that is not us, have not significantly exaggerated miseries. I will take the scourges in all the true or false extent which is them attributed, and I will only ask whether, in the midst of the greatest disasters, one is how unhappy can you be when you're so lively? Does one live anywhere that the serf oppressed, the noble stripped, the captive king ever turned their last weapon against themselves? It would seem that those who are most to be pitied are degenerate, mongrel nations that love nothing, want nothing, can do nothing, not knowing where to turn in the midst of the overwhelming leisure activities of a declining civilization, consider Apicius' bored suicide with gloomy indulgence.

The special proportion of Germanic and Gallo-Roman mixtures in the populations of northern France, by bringing by painful but effective means

agglomeration, together with the erosion of forces, provides and intellectual instincts the means to reach a new heights. average, it's true, but generally high enough to attract both sympathies of the other two centers of European civilization. What Germany doesn't and which was in too great a plenitude in Italy, we had it in our proportions that made it comprehensible to our neighbors in the North; and, on the other hand, such provenances of Teutonic origin, very mixed by us,

seduced the men of the south, who would have rejected them if they had more complete. This kind of balance developed the great credit in which the in the 12th and 13th centuries, the French language spread to the peoples of the North in Cologne as in Milan. While minnesingers translated our novels and poems, Brunetto Latini, the master of Dante, wrote in French, and likewise the editors of the memoirs of the Venetian Marco Polo. They considered our idiom to be the only one capable of spreading the benefits of our new knowledge they wanted to spread. Meanwhile, the schools of Paris attracted all the world's learned men and minds studious. Thus the feudal ages were, especially for France beyond the Seine a period of glory and moral greatness, in no way obscured by the ethnic difficulties it was worked on 1.

But the expansion of the early Valois kingdom southwards, increasing in the action of the Gallo-Roman element to a considerable extent, had prepared and began, in the 14th century, the great battle which, under the guise of wars was once again handed over to Germanized elements 2. Feudal legislation, which made landowners' obligations to royalty increasingly onerous, and diminishing of their rights, soon proclaimed, with complete frankness, his

Albigensian War. At a parliament held in Pamiers in 1212, Simon de Monfort decided that widows and daughters who inherited noble fiefs in the conquered provinces could not marry than the French for the next ten years. Hence the transplantation of a large number of Picardy, Champagne and Touraine families in Languedoc, and the extinction of many old Gothic houses.

predilection for even more purely Roman doctrines. Public morals, to this trend, they dealt chivalry a terrible blow by transforming against her the ideas she had hitherto accepted about the point of honor.

Honor had once been among the Arian nations, had almost still remained for for the English and even for the Germans, a theory of duty that fitted in well with with the dignity of the free warrior. One might even wonder whether, under this word of honor, the immediate gentleman of the Empire and the tenant of the Tudors do not com- the high obligation of maintaining his personal prerogatives at the- over the most powerful attacks. In any case, he didn't admit that he had to. sacrifice to anyone. The French gentleman was, on the contrary, summoned to recognize that the strict obligations of honor compelled him to sacrifice everything to his king, his property, his freedom, his limbs, his life. In absolute devotion for him the ideal of his noble status, and, because he was noble, there was no agres- that could relieve him, in strict conscience, of this responsibility. boundless self-denial. This doctrine, like all those that rise to the absolute, does not was certainly not lacking in beauty or grandeur. It was embellished by the most brilliant courage; but it was really just a Germanic veneer over ideas that its source, if we want to research it thoroughly, was not far from the inspirations of the and the French nobility, in accepting it, would eventually fall into a series of

habits akin to servility.

General sentiment left him no choice. The royalty, the legists, the bourgeoisie, the people, imagined the gentleman indissolubly devoted to the species of honor that was being invented: from then on, the armed proprietor no longer of the State; he was hardly ever its support. He tended to become its decoration.

Needless to say, if he allowed himself to be degraded in this way, it was because his blood wasn't pure enough to give him an awareness of the wrong done to him, and to provide him with sufficient forces for resistance. Less Romanized than the bourgeoisie, which in turn was less so than the people, he was nonetheless very much so; his efforts attested, by the energy, the extent to which it still possessed the necessary ethnic causes of its primitive superiority ¹. It was in the regions where the main Frankish settlements that the knightly opposition was beyond the Loire, there wasn't, in general, such a strong will to make a difference. persistent. Finally, over time, with a few nuances, a level of submission extended everywhere, and Romanity began to reappear, almost recognizably, like the 15th century. century was coming to an end.

This explosion of the old social elements was powerful and extraordinary. empire of the Germanic alloys it had succeeded in taming and turning into against themselves in a way; they employed them to defeat the creations that they had once produced in common with her; she wanted to rebuild Europe on a new plane, more and more in line with his instincts. pretension.

Southern and central Italy were at roughly the same level as the rest of Europe. Lombardy. The relationships that this latter region had, a few centuries ça, maintained with Switzerland and southern Gaul were very relaxed; Switzerland was more inclined towards Rhenish Germany, southern Gaul towards the provinces averages. And what was the common link in these connections? The Roman element in of course, but within this composite element, the Celtic essence in particular which reappears on its side. The proof is that, had the Semitic party acted in this way Switzerland and southern Gaul would have strengthened their long-standing ties. with Italy, instead of making them less intimate.

Germany as a whole, acting under the same Celtic influence, began to search for itself. more closely intertwined its previously sporadic interests. The Romano-Gallic element that, in its resurrection, found little difficulty in combining with the principles analogy. The Scandinavian countries became more attentive for a country that had had time to establish non-ethnic relations with them. already considerable enough. In the midst of this universal tightening, the Rhineland countries lost their supremacy, and so it had to be, since it was Gallic nature that now had the upper hand.

Something coarse and common, that belonged neither to the Germans nor to the French.

nique nor Hellenized blood, infiltrated everywhere. Chivalric literature disappeared from along the course of the Rhine; it was replaced by the compositions of the of the urban bourgeoisie.

The public enjoyed Hans Sachs' trivialities. It was this gaiety we so rightly call Gallic gaiety, and which France produced, at that same the most perfect specimen, as, indeed, was her innate right to do, by making the birth of the fat jokes compiled by Rabelais, the giant of jokes.

The whole of Germany found itself able to rival the Rhine cities in terms of merit. in the new phase of civilization of which this curmudgeonly good humor was the sign. Saxony, Bavaria, Austria, and even Brandenburg, were moved to join. on the same plane, while on the southern side, Burgundy served as a link, the whole of France, whose genius England was coming to appreciate, France felt in perfect harmony of mood with its neighbors to the north and west, from whom it received about as much as she gave them.

Spain, in its turn, was affected by this general assimilation of instincts in on its way to conquering every country in the West. Until then, this land had only made

borrowed from its neighbors to the north only to transform them in a more or less the only way to make them accessible to the special tastes of its populations. combined in such a special way. As long as the Gothic element had some relations with the Iberian peninsula had been in a state of crisis. at least as frequent with England as with France, though still mediocre. In the 16th century, as the Romano-Semitic element gained strength, it was with Italy, and southern Italy, that Ferdinand's kingdoms got along best, although that they were also linked to us by the Roussillon bond. Having only a faint hint the trivial spirit of the northern bourgeoisie, it was difficult for the other peninsula; however, he did not give up on it. show, but with a dose of energy and swelling all Semitic, with a verve not the muscular force of Germanic barbarism, but one that, in the his kind of African delirium, still produced great things. Despite these of originality, it was clear that Spain had lost the best of its that, like all other countries, it was feeling the restored influence of the Gothic period. by the very fact that it was emerging from its isolation.

In this rebirth, as it has rightly been called, in this resurrection of the Roman background, as Europe's political instincts softened at as we moved into the midst of populations more free of the instinctive Germanic, it was there that we found fewer nuances in the state of people, a greater concentration of government forces, more leisure time for subjects, a more exclusive preoccupation with well-being and luxury, leading more civilization to the new fashion. The centers of culture shifted. Italy, caught up in its was once again recognized as the prototype on which to build. to settle. Rome climbed back into first place. As for Cologne, Mainz and Strasbourg, Liège, Ghent, even Paris - all these cities, once so admired, had to make do with

the use of more or less successful imitators. They swore by the Latins and the French. The latter, of course, understood in the Latin manner. Hatred was redoubled for the circle; they no longer wanted to recognize either philosophy or the in poetry, nor in the arts, that which had Germanic form or color; it was a inexorable and violent crusade against what had been done for a thousand years. We hardly forgave Christianity.

But if Italy, through its examples, succeeds in staying at the head of this revolution for a few years, when it was still only a question of acting in the sphere this supremacy escaped him as soon as the inevitable logic of the mind from abstraction to social practice. This much-vaunted Italy was become too Roman to serve even the Roman cause; it collapsed similar to that of the 4th century, and France, its most important continued, by birthright, the task that her eldest daughter was unable to perform. accomplish. France pursued the work with a liveliness of process that it could alone. She directed, executed in chief the absorption of high social positions in the midst of a vast confusion of all ethnic elements that their incoherence and their fragmentation left her defenseless. The age of equality had returned for the most of Europe's populations; the rest would not cease from then on to be

gravitate as best they can towards the same end, and as quickly as the constitution of the different groups would like to allow. This is the state we're in now available 1.

Political tendencies alone would not be enough to characterize this situation of a in a safe manner; they could, at best, be considered as transitory and from second causes. But here, in addition to the fact that it is hardly possible to attribute to the persistent direction of ideas for five to six months. century, we can still see signs of the future coming together of the Western nations, in a new Romanity, in the growing resemblance of all their pro- and scientific ductions, and above all in the singular mode of development of their idioms.

As far as possible, they strip each other of their elements. and come closer together. Old Spanish is incomprehensible to the French or for an Italian; modern Spanish offers them almost no difficulties lexicology. The language of Petrarch and Dante leaves words to the dialects, non-Roman forms, and, at first sight, no longer has any obscurities for us. We- rich with so many Teutonic vocables, we have abandoned them, and, if the we accept English expressions without too much reluctance, it's because, for the For the most part, they come from us or belong to a Celtic stock. For our neighbors across the Channel, the proscription of Anglo-Saxon elements is proceeding apace. dictionary loses some every day. But it's in Germany that this renovation is accomplished in the strangest of ways.

Already, following a trend similar to that observed in Italy, the most common dialects

with more Germanic elements, such as Frisian and Bernese, for example. relegated to the category of the most incomprehensible to the majority. Most languages provincial languages, rich in kymric elements, are closer to the common idiom. The latter, known as modern High German, has relatively few lexicological similarities with Gothic or ancient northern languages, and increasingly close affinities with Celtic; here and there it also blends Slavic borrowings. But it is above all Celtic that he inclines towards, and, as it is not the native remnants in modern usage, it is not possible to find the to the compound that is closest to it, i.e. French. It without apparent necessity, a series of words which he could find without any equivalents in his own collection; he seizes on whole sentences that produce the most bizarre effect in the middle of a speech; and, in spite of its laws grammatical structures, whose primitive suppleness he also seeks to modify to

to our stricter, stiffer forms, it becomes romanized by all the but it is romanized by the Celtic nuance that is most important to the to its reach, while French abounds as best it can in southern nuance, and takes no fewer steps towards the Italian than the latter takes towards it.

Up to now, I've had no qualms about using the word "romanité" for indicate the state to which the populations of Western Europe are returning. However, to be more precise, we should add that under this expression we would have to hear of a situation completely identical to that of any period in history. the ancient Roman universe. Just as in the appreciation of the latter I have used words Semitic, Hellenistic, to determine the approximate nature of the of the mixtures towards which he abounded, warning that these were not ethnic groups absolutely identical to those that once existed in the Assyrian world. and in the extent of Syro-Macedonian territories, we must not forget here either that the new Romanity has ethnic nuances of its own, and by consequently develops skills unknown to the old. A background completely even greater disorder, an increasing assimilation of all faculties by the extreme subdivision of primitively distinct groups, this is what between the two situations and what brings our societies back together every day. to the imitation of the imperial universe; but what is specific to us, at this moment of the less, and what creates the difference is that, in the fermentation of the consti- of our blood, a lot of Germanic detritus is still at work, and in a very in a very special way, depending on whether they are observed in the North or in the South: here, with the Provençals, in dissolving quantities; there, on the contrary, with the Swedes, with a remnant of energy that delays the pronounced movement of decadence.

This movement, operating from south to north, has, for two centuries now, carried the of the Italian peninsula to a state very close to that of their predecessors from the 3rd century AD, except for details. The High Country, with the exception of certain parts of Piedmont, differs little from it. Spain, saturated with more directly Semitic elements, enjoys a kind of relative unity in its races that makes ethnic disorder less of a problem. but far from giving the upper hand to the male or utilitarian faculties. Our

southern French provinces are cancelled; those in the center and east, with the south-western Switzerland, are divided between the influence of the Midi and that of the Nord. The Austrian monarchy maintains its position as best it can, and with a sense of scientific, the preponderance of Teutonic elements, which it over its Slavic populations. Greece, the Turkey of Europe, without strength before Europe, owe the inert neighborhood of Anatolia a remnant of their energy. due to the infiltration of the Germanic element that the ages have repeatedly the means to do so. The same can be said of the small states neighbouring the Danube, with difference is that these owe the few arianes immixtions that seem to be still animate in a much earlier era, and that, among them, the disorder is at its most painful period. The Russian Empire, a land of transition between the yellow races, the Semitic and Romanized nations of the south and Germany, lacking essentially homogeneous, has never received more than a small amount of the essence and can only rise to imperfect appropriations of borrowings from all over the world.

to the Hellenic nuance, as to the Italian nuance, as to the German conception. But these appropriations do not go beyond the epidermis of the national masses.

Prussia, at its current size, has more resources than any other country. than Austria, but in its core it is inferior to that country, where the of the Madjars tilts the balance, not in the direction of the the measure of civilization, but according to that of vitality, which is all it's about. in this book.

In short, the greatest abundance of life, the greatest agglomeration of forces is now concentrated and at a disadvantage in the fight against the infallible triumph of Roman confusion in the series of territories embraced by one ideal contour which, starting from Tornéo, enclosing Denmark and Hanover, descends- the Rhine at a short distance from its right bank to Basel, enveloping Alsace and the upper Lorraine, hugs the course of the Seine, follows it to its mouth, then extends to Great Britain and joins Iceland 1 to the west.

In this center, the last wrecks of the Arian element remain, well disfigured, stripped bare, withered no doubt, but not yet completely vanquished. This is It's also where the heart of society, and consequently of modern civilization, beats. This situation has never been analyzed, explained or understood until now. it is keenly felt by the general intelligence. So much so that many instinctively make it the starting point for their speculations about the future. They foresee the day when the ice of death will have seized the lands that seem to us the most favoured, the most flourishing; and, supposing perhaps this cata- next stanza than it will be, they seek from there the place of refuge where humanity will be able, as they wish, to take on a new lustre with a new life. The current successes of one of the states located in America seem to them to presage this era if necessary. The western world was the huge stage on which they imagine that nations will emerge who, inheriting the experience of all the

civilizations of the past, enriching our own and accomplishing works that the world could still only dream.

Let's take a closer look at this data. We'll find out, in the in-depth examination of the diverse races that populate and have populated the regions the most decisive reasons for admitting or rejecting it.

Book six

Chapter VII

Native Americans.

[Back to table of contents](#)

In 1829, Cuvier was not sufficiently well-informed to give an opinion. the ethnic nature of America's indigenous nations, and left them out of the equation. of its nomenclatures. The facts gathered since then allow us to be more precise. bold. Numerous, they become conclusive, and, if none brings a certainty an absolutely unanswerable assertion, the whole thing makes it possible to adopt some completely positive bases.

From now on, no ethnologist with a modicum of information will be able to claim that American natives are a pure race, and who applies to them the called the red variety. From the Pole to Terre-de-Feu, there's not a single nuance of human coloration that is only manifested, except for the decided black of the Congo and the pinkish-white of the English; but, apart from these two skin tones, we see the specimens of all the others 1. The natives, depending on their nation, appear brown olive, dark brown, tan, pale yellow, copper yellow, red, white, brown, etc. Their stature varies no less. Not gigantic, but tall, of the Patagonians, and the smallness of the Changos, there are the most multiplied measures. The body proportions show the same differences: some peoples have the bust long, like the tribes of the Pampas; others, short and wide, like the inhabitants

from the Peruvian Andes 1. The same applies to the shape and volume of the head. For example physiology provides no means of establishing a single type among nations Americans.

The same applies to linguistics. But we need to take a closer look. The vast majority of idioms have an undeniable originality of their own. lexicological parts; from this point of view, they are foreign to each other; but the grammatical system remains the same everywhere. The salient feature is of a common disposition to clump words together, and of several sentences to form a single word, a very special and remarkable faculty indeed, but one that is not is not enough to win unity for the American races, especially since the rule will not not without exception. It can be contrasted with the othonis, which is widespread in New Zealand.

Spain, and with its distinctly monosyllabic structure, contrasts sharply with the tions of the idioms that surround it 2. Perhaps we'll come across it later—further proof that not all American syntaxes are derived from a single language. nor uniformly derived from a single principle 3.

So there's no longer any way to classify among the main divisions of humanity a so-called red race that obviously exists only as an ethnic nuance, that as the result of certain combinations of blood, and which cannot therefore be taken than for a sub-genre. Let's conclude with M. Flourens and, before him, M. Garnot, that there is not a single indigenous family in America that differs from those inhabiting the rest of the globe.

The question, simplified in this way, is nonetheless highly complicated. If it is that the peoples of the new continent are not a species apart, a thousand doubts arise as to how to relate them to the known types of the Old World. world. I'm going to do my best to shed some light on this darkness, and in order to do so., returning to the method I used earlier, I'm going to consider whether, in addition to the diffi—that stand in the way of the American nations being recognized as a particular unity, are there not also similarities that signal in their organization the presence of one or more similar ethnic elements. I have no need to add that, if the fact exists at all, it can only be in the case of a wide range of measures,

Since black and white families are not seen in their purest form in America, we have to note, if not their total absence, at least their effacement in a degree. The same cannot be said of the Finnish type, which is indisputable in certain

north-western peoples, such as the Eskimos 1. It's a meeting point between the old world and the new; we can do no better than to choose him for the starting point of the examination. After leaving the Eskimos, descending towards the south, you soon come to the tribes known as the reds, the Chinooks, the Lenni-Lenapés, to the Sioux; these are the peoples who once had the honor to be taken as prototypes of the American man, even though, neither in numbers nor the importance of their social organization, they would have no reason to claim it. It is easy to see the close kinship between these nations and the Eskimos, starting with the yellow peoples, For the Chinooks, the question is not a for the others, it will no longer be obscure as long as we can stop comparing them, as is too often the case, to the Malay Chinese of southern China. the Celestial Empire, and confront them with the Mongols. Then, under Dahcota's coppery complexion is obviously yellow. It is remarkable the almost complete absence of a beard, the black color of the hair, its dry and the lymphatic disposition of the temperament, the extraordinary smallness of the eyes and their tendency to obliquity. However, let's not forget that these various characters of the Finnic type are far from appearing in the red tribes in all their glory. pure.

From the Missouri region, we descend to Mexico, where we find these signs even more altered, but nevertheless recognizable under a complexion much more tanned. This circumstance could mislead the critics, if, by some happiness that rarely occurs in the study of American antiquities, the history to assert the kinship of the Aztecs, and their predecessors, to the Aztecs. the Toltecs, with the black hunting hordes of Colombia 2. From this The river was the starting point for the southward migrations of both groups. The tradition is certain: a comparison of languages fully confirms it. Mexicans, for example are allied with the yellow race through the Chinooks, but with greater strong foreign element 3.

Beyond the isthmus, two large families begin, subdivided into hundreds of nations, many of which, now imperceptible, are reduced to twelve or fifteen individuals. These two families are those of the Pacific Ocean coastline, and this which, stretching from the Gulf of Mexico to the Rio de la Plata, covers the empire of Brazil, as it once possessed the West Indies. The first includes the Peruvian peoples. They are the brownest, closest to the black color of and, at the same time, those that have the least general connection with the continent. the yellow breed. The nose is long, prominent and strongly aquiline; the forehead is receding and compressed.

me of their malay affinity." (P. 100.)

on the sides, tending towards the pyramidal shape, and yet there are still stigmata in the arrangement and oblique cut of the eyes, in the protruding cheekbones, in the coarse, smooth black hair. It's enough to hold attention and prepare it for what's to come in the other tribe. southern group that encompasses all Guaraní peoples. Here the Finnic type comes back with a vengeance and bursts with evidence.

The Guaranis, or Caribs or Caribbeans, are generally yellow, so much so that the the most competent observers have not hesitated to compare them to the peoples of the coast Asia. This is the opinion of Martius, d'Orbigny and Prescott. More varied perhaps be in their physical conformation than other American groups, they have in yellow, mixed with a little very pale red, a sign, it should be said, of the migration from the northeast and their kinship "with the hunting Indians of the United States; very massive forms; a forehead "not receding; full face, circu- short, narrow nose (usually very thick), "eyes that are often oblique, always raised at the outer corner, "effeminate" features 1.

I would add to this quotation that the further east you go, the darker the skin becomes. Guaranis becomes forced and moves away from reddish yellow.

Physiology therefore tells us that the peoples of America have, under all latitudes, a common background that is distinctly Mongolian. Linguistics and physiology confirm this as best they can. Let's take a look at the first.

The American languages, whose dissimilarities I noted earlier lexicological and grammatical similarities, differ profoundly from the idioms of East Asia, nothing could be truer; but Prescott adds, with his finesse and that they are no less distinguishable from one another, and that, if this is the case was reason enough to reject any kinship between the natives of the new continent. with the Mongols, it would also have to be admitted to isolate these nations from each other. other, impossible system. Then, othonis removes the absolute scope of the fact. The report of this language with the monosyllabic languages of East Asia is obvious; the philology cannot, therefore, despite many doubts that study will resolve as it has so resolute, refuse to admit that, however corrupted they may be by and a long period of inner work, American dialects are not opposite in their present state, to a kinship of the group that speaks them with the race Finnish.

As for the intellectual dispositions of this group, they present several advantages characteristic features that are easy to extract from the chaos of divergent trends. I would like, in keeping with the strict truth, to say neither too much good nor too much bad about the

native Americans. Some observers see them as models of pride and independence, and as such forgive them a little anthropophagy 1. Others, on the contrary, by making loud declamations against this vice, blame the race suffering from it for a monstrous development of egoism, the most insanely ferocious habits 2.

However, with the best intention of remaining impartial, we cannot ignore the fact that the opinion has the support of the most ancient historians of the French America. Eyewitnesses, struck by the cold, inexorable wickedness of these savages, who are otherwise considered so noble, and who are, in fact, very proud, have wanted to recognize them as the descendants of Cain. They felt them more deeply bad than other men, and they weren't wrong.

The American is not to blame, among other human families, because he eats its prisoners, tortures them and refines their agonies. All peoples do or have done much the same, and differ from him and from each other in this respect. than by the motives that lead them to such violence. Which makes the ferocity of particularly remarkable next to that of the most spirited Negro, and of the most basely cruel Finnish, it's the impassivity that makes the basis and duration of the paroxysm, as long as his life. It's as if he has no passion, so capable is he to moderate himself, to restrain himself, to hide from all eyes the hateful flame which gnaws at him; but, even more certainly, he has no pity, as demonstrated by the relationships with strangers, with his tribe, with his family, with his friends wives, even with his children 3.

In a word, the native American, unsympathetic to his fellows, only comes close to the extent of his personal utility. What does he think fits into this sphere?

Material effects only. He has no sense of beauty or the arts; he is very narrow-minded. in most of its desires, generally limiting them to the essential necessities of life. physical. Eating is his big business, dressing afterwards, and that's not much even in cold regions. Neither the social notions of modesty, adornment or wealth, are highly inaccessible to him.

We mustn't think that this is due to a lack of intelligence; he has it, and applies it to his work. to the satisfaction of his form of egoism. His great political principle is independence, not that of his nation or tribe, but his own, the independence of the individual. Obey as little as possible, so as not to have to give up too much of one's laziness and This is the main concern of both the Guarani and the Chinook. All this of the Indian character comes from this. However, most In some tribes, several local causes have made the presence of a chief necessary, indispensable. So we've accepted the chief; but we're only giving him the measure of

submission as small as possible, and it's the subordinate who sets it. We argue with him even the tiniest snippets of authority. It is conferred only for a short time, it is take it back whenever you want. The savages of America are extreme Republicans.

In this situation, talented men, or those who believe they are talented, the ambitious of all volleys, use the intelligence they possess, and I said they had, to persuade their people firstly of the unworthiness of their competitors, then of their own merit; and, as it is impossible to form what is called elsewhere a solid party, by means of these fierce and scattered individualities, they have to resort to a recourse persuasion and eloquence to maintain the status quo. and precarious influence, the only result to which they are entitled. to aspire to. Hence this mania for discourse and peroration that possesses savages, and contrasts so unexpectedly with their natural taciturnity. In their meetings and even during their orgies, where no personal interests are at stake, no one says a word.

By the nature of what men find useful, i.e. being able to eat and to fight against the inclemency of the seasons, to keep our independence, not to be the pursuit of an intellectual goal, but to give in unchecked to inclinations the cold indifference in relations between close friends and family, I was I am authorized to recognize in them the predominance, or at least the founda- of the yellow element. This is indeed the type of East Asian peoples, with The difference for the latter is that the constant and marked infusion of the blood of the white has modified these narrow aptitudes.

So is mythology, so is linguistics, and so is physiology, concludes that Finnish essence is widespread, in greater or lesser abundance, in the three great American divisions of the north, southwest and southeast. It remains to now find out what ethnic causes, penetrating these masses, have altered and varied them, their characters almost endlessly, and in such a way as to break them down into a series of isolated groups. To achieve a properly demonstrated result, I will continue to

first to observe the outward characteristics, then I'll move on to the other modes of the ethnic demonstration.

Modification of the pure yellow type, when it occurs through the intermingling of as with the Slavs and Celts, or even the Kirghiz, produces men whose like I cannot find in America. Those of the natives of the continent that would be closest to our own people on the outside. or wendes, are the Cherokees, and yet it is impossible to be misunderstand. When yellow and white are mixed, the latter develops its influence through the new measure of proportions it gives to the mem- but, as far as the face is concerned, it has a mediocre effect and only moderates the Finnish nature. But it is precisely the facial features that make the Cherokees so distinctive. comparable to the European type. These savages don't even have slanting eyes, nor do they have as oblique, nor as small as the Bretons and most Eastern Russians; their noses are straight, a notable departure from the flattened shape that nothing can erase in the

yellow and white mestizos. There is therefore no reason to admit that the American races have seen their finnick elements primitively influenced by alloys from the noble species.

If physical observation is so conclusive on this point, it indicates, by on the other hand, the presence of black immixtures. The extreme variety of types American diversity is strikingly in line with the equally great diversity is easy to observe between the Polynesian nations and the Malay peoples of the southeast. Asia. We will be all the more convinced of the reality of this correlation if we consider stop. In the American regions, we will discover the exact counterparts from Northern Chinese, Sulawesi Malay, Japanese, Matabulai from the islands Tonga, Papua itself, in the types of the North Indian, Guarani Aztec, Quichna, Cafuso. The further you descend into the nuances, the more you'll encounter of analogies; not all of them, of course, will correspond rigorously. is easy to foresee, but they will indicate so well their general bond of compa- For this reason, it's easy to agree on the identity of the causes. In the most browner, the nose takes on an aquiline shape, often very accentuated. eyes become straight, or almost straight; sometimes the jaw develops into a before: such cases are rare. The forehead ceases to be rounded and takes on a receding shape. All these clues point to the presence of the black immixture against a background of Mongolian. Thus, the aboriginal groups of the American continent form a single network of unhappy nations, insofar as this word can be applied to very different of the Finno Melanian blend, which nobody disputes. families stretching from Madagascar to the Marquesas, and from the China to Easter Island.

Do we now ask by what means communication between the two How did the large black and yellow types establish themselves in the eastern part of the southern hemisphere? It's easy, very easy to put your mind at rest in this respect. Between Madagascar and the first island

which is Ceylon, the temperature is at least 12°, while from Japan to Kamtschatka and coast of Asia to that of America, through the Behring Strait, the distance is insignificant. We have not forgotten that, in another part of this work, the existence of tribes on the islands north of Nippon has already been reported in very modern times. On the other hand, since it has been possible for Malay peoples to move from archipelago to archipelago, it has been possible for Malay peoples to move from archipelago to archipelago. archipelagos to Easter Island, there's no reason why, once we've reached this point, they continued to the coast of Chile, opposite them, and arrived there, after a crossing made fairly easy by the islands dotted along the way, Sala, Saint-Ambroise, Juan-Fernandez, a circumstance that reduces the shortest route to two hundred leagues. from one intermediate point to the other. However, we have seen that sea hazards frequently took native boats more than twice this distance. distance. America was thus accessible, on the western side, by its two extremities north and south. There are even more reasons not to doubt that what was materially possible has indeed taken place 1.

As the brownest aboriginal tribes are located on the west coast, we have must conclude that these were the main alliances of the black or rather Malay principle with the fundamental yellow element. In the presence of this explanation, we no longer have to to deal with demonstrations based on the alleged climatological influence to explain how the Aztecs and Quichnas are more swarthy, despite living cold mountains, than Brazilian tribes wandering in the wilderness of the flat countries and riversides. We won't stop at this bizarre solution any longer, if these savages are pale yellow, it's because the shelter of the forest preserves their complexion. The peoples of the west coast are the brownest, because they are the most imbued with a sense of identity. of Melanesian blood, given the proximity of the Pacific Ocean archipelagos. It's also the opinion of psychology.

All that has been said above about the naturalness of the American man is in line with this. that we know of the Malay race's most important traits. Deep selfishness, nonchalance, laziness, cold cruelty, the same background to Mexican and Peruvian customs, Guaranies, Hurons, seems to draw from the types offered by the populations Australia. There's also a certain taste for the useful, which is poorly understood, a more practical intelligence than that of the Negro, and always a passion for independence. personal dance. Because we've seen in China the mixed variety of Malay superior to the black and yellow races, we also see the populations possess the male faculties with greater intensity than the tribes of America. African continent 1. It may have developed there, under a superior influence, as elsewhere among the Malays of Java, Sumatra and Bali, civilizations well but not without merit.

These civilizations, whatever their creative causes, have only had the spark of a new age. to form than where the Malayan family, existing with the greatest the sum of Melanian elements, presented the least rebellious fabric. We must therefore expect to find them on the closest points of the Pacific archipelagos.

This forecast is not mistaken: their most complete developments are in Mexico and on the Peruvian coast.

It is impossible not to mention a prejudice common to all races, which is obviously linked to an ethnic consideration. Everywhere natives admire the low, receding foreheads as a beauty. In many localities, extremely distant from each other, such as the edges of the Columbia and in the ancient land of the Peruvian Aymaras, the use of the

the same race from the west, and this more particular circumstance, which he himself points out (p. 17), that in 1833, a Japanese junk was blown by the winds onto the same American coast that he declares, a little lower down, inaccessible from this side. He himself has seen porcelain vases from and adds: "Such casualties may have occurred in the early period of american history. "

1 D'Orbigny (ouvr. cité, t. I, p. 143) states that the mixture of American aborigines, and these are

especially the highly mongolized Guaranis he observed, yields products superior to both types. who supply them.

to obtain this much-appreciated deformity, by flattening the skulls of infants by a compressive device made up of tightly-woven strips 1.

Moreover, this custom is not exclusive to the New World; examples of this. Thus, among several Hunnic nations, extraction partly foreign to Mongolian blood, the parents employed the same in America to reshape the heads of newborn babies, and give them a better a false resemblance to the aristocratic race. Now, as it is not that having a receding brow might reflect an innate idea of beauty. conformation, we must believe that the native Americans have been driven to the desire to the physical appearance of their generations with a few clues that will help them to consider the receding fronts as evidence of a development enviable active faculties, or, what amounts to the same thing, as the mark of a social superiority. There is no doubt that what they wanted to imitate, it was the Malay pyramid head, a form that was a cross between the box layout of the Finn and that of the Negro. The custom of flattening children's foreheads further proof of the Malayan nature of America's most powerful tribes; and I conclude by repeating that there is no American race as such, and then that the natives of this part of the world are of Mongol race, differently affected by immixtions of either pure blacks or Malays. This part of the human species is therefore completely mixed.

There's more: it has been for untold ages, and it's hardly possible to admit that these nations were ever concerned about keeping themselves pure. Judging by facts, the oldest of which are unfortunately still quite modern, since they don't go back any further than the 10th century AD. Americans, with rare exceptions, have never, at any time, done the slightest

to mix their blood. In Mexico, the conquering people attached themselves to marriages to extend and consolidate their domination. The Peruvians, proselytizers, they also sought to increase the number of sun worshippers. The Guaranis, having decided that a warrior's honor consisted to have many wives from outside his tribe, relentlessly harass their neighbors with the main aim, after killing the men and children, of taking credit for the women². This habit resulted in a linguistic accident for the latter, which was bizarre. These new compatriots, importing their languages into their tribes formed a feminine part of the national idiom, which was only partially used in the never for the use of their husbands³.

that young people, proceeding with economy, prefer to buy them with their heads in their fists (Ibid.).
³ D'Obigny, Ibid

So many mixtures, constantly adding to an already mixed background, have led to ethnic anarchy. If we also consider that the most gifted of the American groups, those whose basic yellow element is the most loaded with contributions Melanesians, however, can only be humbly placed on top of the scale of mankind, it's even easier to understand that their weakness is not youth, but rather decrepitude, and that there was never the slightest possibility for them to put up any resistance to attacks from Europe.

It will seem strange that these tribes escape the ordinary law that bears nations, even those who are already of mixed race, to repel mixtures, a law that is exercised with the more families are made up of coarse ethnic elements. But excessive confusion destroys this law in the vilest groups as well as in the noblest; we have seen many examples of this; and, when we consider the number of alloys that all the American peoples have undergone, there is no need to be astonished at the avidity with which Guaraní women in Brazil seek out the negro's embrace. It is precisely the absence of any sporadic feeling in sexual relations that most fully demonstrates the low degree to which families of the new world have descended into ethnic depravity, and which gives the strongest reasons for believing that the beginning of this state of affairs dates back at an excessively remote time¹.

When we studied the causes of the primitive migrations of the white race to the south and west, we found that these displacements were the consequence of pressure exerted in the north-east by innumerable multitudes of people of yellow peoples. Even before the descent of the white Chamites Semites and Arians, the Finnic flood, finding little resistance among the black nations of China, had spread among them, and had pushed very far its conquests, and consequently its mixtures. In devastating dispositions, of this race, there was necessarily an excess of despoilment. Faced with many bands of blacks fled and took to the streets. scattered wherever they could. Some went to the mountains, others to the islands Formosa, Nippon, Yeso, the Kuriles, and, passing behind the masses of their

persecutors, came in their turn to conquer, either by remaining pure or mingled with the blood of the aggressors, the lands abandoned by them in the West of the world. There they joined forces with the yellow stragglers who had not followed the great emigration.

But the path from northern Asia to the other continent was a long one. of difficulties that made it unappealing; then, on the other hand, the causes that expelled from America the enormous multitudes of yellow had not allowed many of their tribes to keep their old homes. For these reasons, the population always remained quite low, and never recovered from the terrible unknown catastrophe that had driven these native masses to desertion. If the Mexicans, while the Peruvians presented some respectable counts to

Spanish observation, the Portuguese found Brazil sparsely inhabited, and the In the north, all the English had to contend with were wandering tribes lost in the wilderness. solitudes. The American, then, is merely the sparse descendant of outcasts and stragglers. Its territory represents an abandoned dwelling, too vast for those who occupy it, and who cannot claim to be the direct and legitimate heirs of the primordial masters.

Careful observers, all of whom were in agreement, recognized in the the striking and sad features of the decomposition of the natural most of them believed that this agony was that of a society that had once been was that of an aged intelligence, a worn-out mind. Period. It's the blood adulterated, and even then formed from only the tiniest elements. The impuis- of these peoples was such, at the very moment when national civilizations were that they didn't even know the ground on which they were standing. in which they lived. The empires of Mexico and Peru, those two wonders of their genius, almost touched each other, and we have never been able to discover the slightest link from one to the other. the other. All the evidence suggests that they ignored each other. However, they sought to extend the best they could. But the tribes that separated their borders were such poor conductors of social impressions that they didn't propagate them. not even at the slightest distance. The two companies thus constituted two islands which were neither borrowing nor lending.

However, they had long been cultivated on the spot, and had acquired all the strength they were ever meant to have. The Mexicans weren't the first civilizers of their region. Before them, i.e. before the 10th century AD 1, the Toltecs had founded large settlements on the same soil, and before the the age of the Olmecas, who are thought to be the true founders of the Toltec system. of these great and imposing edifices whose ruins lie buried deep in the earth. of the Yucatan forests. Enormous stone walls, courtyards, and the most spectacular of astonishing extent, give these monuments an aspect of majesty to which the melancholy and nature's profusion of vegetation add their own special touch. charms. The traveller who, after several days walking through virgin forests of Chiapa, the body tired by the difficulties of the road, the soul moved by the awareness

of a thousand hazards, our minds exhilarated by the endless succession of age-old trees, some standing, others fallen, still others hiding the dust of their obsolescence under mounds of creepers, greenery and sparkling flowers; the ear filled with the sound of the cry of beasts of prey or the shudder of reptiles; this traveller who, through so much causes of excitement, happens to these unhopèd-for debris of human thought, would not merit his fortune, if his enthusiasm didn't swear to him that he had beauties before his eyes. incomparable.

But, when a cold mind then examines the cabinet sketches and of the exalted observer, it is his duty to be severe, and, after mature reflection, he conclude that this is not the work of an artist, or even of a nation

that we can recognize in the remains of Mitla, Izalanca, the Palenqué, ruins in the Oaxaca valley.

The carvings on the walls are crude and lack any sense of high art. breathes. There is no apotheosis, as in the works of the Semites of Assyria. of matter and strength. These are humble efforts to imitate the form of and animals. The result is creations that, from a distance, do not reach the ideal; and yet neither could they have been ordered by the sense of usefulness. Male breeds are not in the habit of taking such pains to heap up stones; nowhere are material needs such as these to be met work. So there is nothing like it in China; and when the Europe of the Ages means erected its cathedrals, the Romanized spirit had already done so, for its own use, a notion of beauty and an aptitude for the plastic arts that the white races can that they push to a unique perfection, but that they alone, and by themselves even they are not fit to conceive. So there's blackness in the creation of monuments of the Yucatan, but of the Negro who, by arousing the yellow instinct and carrying it his down-to-earth tastes, didn't succeed in making him acquire what the initiator taste, or to put it another way, true creative genius 1.

There is one more consequence to be drawn from the sight of these monuments. It is that the Malay people by whom they were built, apart from not possessing the sense artistic in the highest sense of the word, were a conquering people who had sovereign control over the arms of enslaved multitudes 2. A homogeneous nation free never imposes such creations on itself; it needs strangers to make them. to imagine, when his intellectual power is mediocre, and to accomplish them, when that same power is great. In the first case, it needs Chamites, Semites, Arians, Iranians or Hindus, Germans, in other words, for use terms understood by all peoples: gods, demigods, goddesses, goddesses. heroes, priests or omnipotent nobles. In the second, this series of masters can dispense with servile masses to realize the conceptions of his genius. The of the Yucatan ruins leads us to conclude that the mixed populations of this were dominated, when these palaces were built, by a race as mixed-race as them, but of a slightly higher degree, and above all more affected by the Melanian alloy.

The Toltecs and Aztecs can also be identified by the narrowness of the forehead and olive color. They came from the northwest, where they are still found today. tribes in the vicinity of Nootka; they settled in the middle of the natives, who had already known the rule of the Olmecas, and they taught them

turtles, is almost united by the footsteps of ancient populations. (Prescott, *ibid.*)

a kind of civilization made to astonish us; for it has preserved, for as long as it has characters resulting from the life of the forests alongside those whose existence cities makes refinements necessary.

A closer look at the splendour of Mexico City in Aztec times reveals a number of sumptuous buildings, beautiful fabrics, elegant and refined customs. In the This monarchical hierarchy is mixed with priestly elements, which is reproduced wherever popular masses are subjugated by a nation of victors. The military energy of the nobles is still evident, as are the tendency to understand public administration in a very specific way. of the yellow race. Nor was the country without literature. Unfortunately Spanish historians have preserved nothing that they have not disfigured by amplifying it. There is, however, a touch of Chinese taste in the moral considerations and edifying doctrines of Aztec poetry, just as the same taste is also apparent in the contoured, enigmatic search for expression. The chefs in this respect to all the caciques of America, showed themselves to be great and cultivated the kind of pompous, cloudy, seductive eloquence that the Indians of the northern prairies know and practice so well according to the novelists who described them today. I have already indicated the source of this kind of talent. Political eloquence, firm, simple, brief, which is merely the exposition of facts and reasons, brings the greatest honor to the nation that uses it. Among the Arians of the Dorians and in the old Sabine senate of Rome. Latin, it is the instrument of freedom and wisdom. But ornate political eloquence, cultivated as a special talent, elevated to the level of an art form, eloquence which becomes rhetoric, is something quite different. It can only be considered as a direct result of the fragmentation of ideas in a race, and the moral isolation in which all spirits have fallen. What we have seen among the southern Greeks Romans, I was going to say in modern times, is proof enough that the talent of the word, this power that is ultimately crude, since its works cannot be be preserved only on the strict condition that they pass into a form higher than the one in which they have produced their effects; whose aim is to seduce, to deceive, to train, to- the one in which they have produced their effects; whose aim is to seduce, to deceive, to train, to train. ner, much more than to convince, can only be born and live among peoples who no longer have a common will, a defined goal, and who hold on to each other are uncertain of their paths, at the disposal of the last person to speak to them. So, since the Mexicans honored eloquence so highly, it's proof that their aristocracy not even very compact, very homogeneous. The people, without question, were not nobles in this respect.

Four major shortcomings weakened the brilliance of Aztec civilization. The massacres were considered one of the foundations of social organization, as one of the main goals of public life. This normal ferocity killed without men, women, old people and children; she has no scruples about it. and took ineffable pleasure in it. There's no need to point out how much these executions differed from the human sacrifices we know from the Germanic world. presented. It's easy to see why contempt for life and soul was the source of the

of this use, and was the natural result of the double black and yellow current had formed the race.

The Aztecs had never thought of domesticating animals; they didn't know how to do it. the use of milk. It's a peculiarity found here and there in certain groups in the yellow 1 family.

They had a graphic system, but a very imperfect one. Their writing consisted of a series of crudely ideographic drawings. It's a long way from to hieroglyphics proper. This method was used to preserve the historical events, passing on government orders and information, and information provided by magistrates to the king. It was a very slow process, very However, the Aztecs had not known any better. They were inferior in this respect to their predecessors, the Olmecas, if they are to be taken at all, with Mr. Prescott, for the founders of Palenqué, and admit that certain inscriptions on the walls of these ruins are phonetic signs 2.

Finally, the last chronic flaw in Mexican society, it is certain that, although that this people living by the sea, whose territory is not even with no waterways, did not practice navigation, and relied solely on the piro- and even more imperfect rafts.

That was the civilization overthrown by Cortez: and it's worth adding that this conqueror found it in its flower and in its newness; for the foundation of the capital, Tenochtitlan, only dated back to 1325. How many of the roots of this organizations were short-lived and not very tenacious! All it took was the appearance and stay of a handful of white mestizos on his land to immediately precipitate it into the bosom of the nothingness. When the political form had perished, there was no trace of the inventions on which it relied. Peruvian culture was no more solid.

The domination of the Incas, like that of the Toltecs and Aztecs, followed on from another empire, that of the Aymaras, whose main headquarters had existed in the high regions of the Andes, on the shores of Lake Titicaca. The monuments you see to the Aymara nation's superior faculties, which are still present in these places. to those of the Peruvians who followed it, since they were merely copyists. M. d'Orbigny rightly observes that the Tihuanaco sculptures reveal a state of more delicate than the ruins of later ages, and that one even discovers there a certain propensity for ideality that is totally foreign to them 3.

The Incas, a weakened reproduction of a civilizing race, arrived from the mountains covering all the slopes towards the west, occupying the plateaus and agglomerating under a number of tribes. It was in the 11th century AD that

this power was born 1, and, a true singularity in America, the reigning family seems to have been extremely concerned about preserving the purity of her blood. In the Cuzco palace, the emperor married only his legitimate sisters, in order to be more the integrity of his descendants, and he reserved for himself and a small number of close relatives, the exclusive use of a sacred language, which was probably Aymara 2.

These ethnic precautions by the sovereign family show that there were the genealogical value of the conquering nation itself. The Incas who were far from the throne had very little qualms about taking where they pleased. However, if their children's maternal grandparents were the country's aboriginals, tolerance did not extend to admitting descendants of this submissive race. The latter were therefore attached to the regime under which they lived, and this is one of the reasons why Pizarro so easily toppled the entire top layer of this society, the entire crown and why the Peruvians never tried to find any, or even to build any. bring leftovers back to life.

The Incas were not tainted by the homicidal institutions of Anahuac on the contrary, their diet was very mild. They had turned their main ideas towards agriculture, and, better advised than the Aztecs, they had tamed numerous herds of alpacas and llamas. But with them, no eloquence, no passive obedience was the supreme law. The fundamental formula of the State had indicated a route to be followed to the exclusion of all others, and did not admit the discussion in its means of government. In Peru, there was no reasoning, no everyone worked for the prince. The key function of magistrates was to allocate to each family a suitable share of the work together. Everyone made sure they were as untiring as possible, since the most relentless application could never produce any exceptional benefits. We weren't thinking, either. A superhuman talent was not capable of advancing his social distinctions. We drank, we ate, we slept and to the emperor and his attendants, so that society as a whole was Peruvians were rather quiet and passive.

On the other hand, it was even more utilitarian than the Mexican. In addition to agricultural works, the government built magnificent roads, and the his subjects were familiar with the use of suspension bridges, which is so new to us. Visit The method they used to fix and transmit thought was extremely elementary, and perhaps we should prefer the Anahuac paintings to the quipos.

Shipbuilding was as unknown to them as it was to the Aztecs. The sea

coastline remained deserted 3.

With all its qualities and faults, Peruvian civilization was inclined towards the soft concerns of the yellow species, while the Mexican's ferocious activity shows more Melanian kinship. It's easy to see how, in the presence of the deep ethnic confusion of the races of the new continent, it would be an unbearable pretentiousness to try to clarify the nuances that emerge from the amalgam of of their components.

It would remain to examine a third American nation established on the plains of the north, at the foot of the Allegheny mountains, at a very obscure time. Remains of work and countless tombs can be seen in this region.

They are divided into several indicative classes of very different dates and breeds.

But there's a lot of uncertainty surrounding this issue.

yet been discovered. To focus on a problem that is still so little and so poorly studied would be to into inextricable hypotheses 1. I will therefore leave it to the

Allegheny nations absolutely away, and I'll proceed immediately to the examination of a difficulty that weighs on the birth of their mode of cultivation, whatever may have been of the empires of Mexico and Peru in the Middle Ages.

different ages. One has to wonder why some American nations have been induced to rise above all others, and why the number of these nations has been so limited, while their relative size has, in fact, remained so mediocre?

It's already an answer to observe, as we've been able to do with the that these partial developments had been determined by part by chance combinations of yellow and black blends. Seeing that the skills resulting from these combinations were ultimately limited, and the singular gaps that characterize their work and their works, one could wonder convince us that American civilizations don't rise, in detail, far above what the best Malay breeds in Polynesia have achieved. to produce. But let's face it, no matter how flawed our products may be the Aztec and Quichna organizations appear, there is however in them some essentially superior to the social science practiced in Tonga-Tabou and the island of Hawaii, where the national bond is tighter, the awareness more of a goal which is, in itself, of a more complex nature; so that we are right to conclude, despite many appearances to the contrary, that the mix Polynesia's most gifted civilizations are still not quite up to scratch.

western continent and, as a result, we are led to believe that, for

To determine this difference, a more energetic element had to intervene locally, more noble than those available to the yellow and black species. However, it is not the world than the white species that can provide this supreme quality. There is therefore, a that infiltrations of this pre-excellent essence have been somewhat invigorated American groups, where civilizations once existed. As for The weakness of these civilizations can be explained by the poverty of the veins that made them

born. I insist on this last idea.

The white elements, if they appeared to create the main parts of the framework are not revealed in the structure of the totality. They provided the strength and almost nothing more. As a result, they failed to consolidate the work they made it possible, since nowhere did they ensure it would last. The empire of Anahuac dates back to the 10th century at most; Peru, to the 11th century; and nothing shows that previous societies have sunk a long way into the past. night of time. It is the opinion of M. de Humboldt, that the period of the social movement in America did not exceed five centuries. In any case, the two great states that the destroyed by the violent hands of Cortez and Pizarre marked the era of the decadence, since they were inferior, in the Anahuac, to that of the Olmecas. plateau of the Peruvian Andes, to the one that the Aymaras had once founded 1.

The presence of a few necessary white elements, automatically confirmed by state of affairs, is confirmed by the double testimony of American traditions themselves, and other accounts dating from the end of the 10th century and the early XIth century, handed down to us by the Scandinavians. The Incas declared to the Spaniards that they got their religion and laws from a foreign white man. They they even added the characteristic observation that these men had a long beard, which is completely abnormal for them. There would be no reason reject a traditional story of this kind, even if it were isolated 2.

That's what gives it its irresistible power. The Scandinavians of Iceland and In the 10th century, Greenlanders considered it unquestionable that very ancient relationships had taken place between North America and Iceland. They were all the more not to doubt the possibility of the facts told to them in this regard by the of Limerick, that several of their own expeditions had been rejected by the by storms either on the Icelandic coast, on the way to America, or on the coast on their way to Iceland. So they told the story, based on what they'd been told, that a Welsh warrior called Madok, who had set sail from the island of Brittany in the west 3. Having encountered an unknown land there, he made a short stay. But once back in his homeland, he had no other thought than to go and settle in

Bogota, and therefore at a considerable distance from Mexico.

3 " Cambro-Britannos, ibidem, anno 1170, duce Madoco concedisse, nonnullis probatum " habetur et

alios quoque Europæos, tam ante quam post hoc tempus, notitiam terræ " habuisse, non amplius absurdum aut improbabile existimatur." (Rafn, Antiq. americanæ, Hafniæ, 1837, in-4°, p. III-IV.)

the Transmarine country, whose mysterious nature had appealed to him; he had gathered settlers, men and women, stocked up on provisions, armed ships, had left and was no longer never returned. This story had become so popular among the Scandinavians of the Greenland that, in 1121 1, Bishop Eric embarked on a mission to carry, it is presumed, to the ancient Icelandic colonization the consolation and help of religion, and the faith, where we liked to think they had remained firm.

It wasn't just in Greenland and Iceland that this tradition was established. From Iceland, where she'd obviously been born, she'd moved to England, where she'd been so well that the first British settlers of Canada did not look for a way not less actively, in their new possession, the descendants of Madok, whom the Spaniards, under Christopher Columbus, had sought out the subjects of the great khan of the China to Hispaniola. It was even thought that the posterity of the Welsh emigrants had been found in the Mandan Indian tribe. All these stories, once again, are obscure without but their antiquity cannot be disputed, and there are even fewer of them. reasons to doubt their perfect, unimpeachable accuracy.

For Icelanders, but most likely for native Icelanders, this means a certain aura of adventurous courage and entrepreneurial flair. far away. This opinion is supported by the indisputable fact that in 795 some navigators of the same nation had landed in Iceland, still unoccupied, and there had established monks 2. Three Norwegians, the sea king Naddok and the two heroes Ingulf and Hiorleif followed this example, and in 874 brought a colony to the island. composed of Scandinavian nobles who, fleeing despotic pretensions Harald's beautiful hair, were looking for a land where they could continue their of the ancient Arian odels. Accustomed as we are to consider Iceland in its current state, sterilized by volcanic action and invasion ice, we imagine it, at the beginning of the Middle Ages, as sparsely populated. as we see it today, reduced to the role of annex to the other Norman countries, and we're unaware of the activity it was home to at the time. It is easy to rectify such false prejudices.

This land, chosen by the elite of Norwegian nobles, was a hotbed of great where all the world's energetic men constantly abounded Scandinavian 3. Every day, expeditions would set out to catch whaling and in search of new lands, sometimes in the far northwest, sometimes in the southwest. This restless spirit was kept alive by the crowd of scaldes and erudite monks who, on the one hand, had brought to the highest degree the science of antiquities of the North and made their new home the poetic metropolis of the race.

pass.

3 Evidence abounds in the annals of the Scandinavian kingdoms.

especially the Icelandic chronicles, which present the most vivid picture of events. It is enough to leaf through to be convinced.

who, on the other hand, were incessantly attracting knowledge of southern literature, and translated the main productions of Romance countries 1 into everyday language.

In the 10th century, Iceland was therefore a highly intelligent, populous and very active, very powerful, and its inhabitants showed this by the fact that they arrived and settled to their island in 874, they founded their first Greenlandic settlements in 986.

The only example of this kind of exuberant power is to be found among the Carthaginians. Like Dido's city, Iceland was in fact the work of a aristocratic race that has reached its full development before acting, and seeks in exile not only maintains, but also triumphs over its rights.

Once the Scandinavians had gained a foothold in Greenland, their colonizations followed one another, multiplying rapidly, and at the same time voyages of discovery began southwards 2. America was found by kings of the sea, as if Providence had willed that no glory should be missing from the noblest of breeds.

We know very little, very poorly, very obscurely, about the history of the relationship between the Greenland with the western continent. Only two points are fixed with The latter is evidenced by some of the domestic chronicles that have come down to us. The Scandinavians had penetrated as far as Florida in the 10th century. south of the land where they had found vines, which they called Vinland. In the neighborhood was, according to them, the ancient land of the Irish settlers, whom their documents call Hirttramanhaland, the land of the whites: this was the expression that used by the Indians, the first authors of this information, and that those who use it had no hesitation in translating the word Island it mikla, the great Iceland 3.

The second point is this: until 1347, communications between Greenland and Lower Canada were frequent and easy. The Scandinavians would load lumber 4.

Around the same time, a remarkable change took place in the state of the popula-Greenland and Iceland. The ice, gaining more ground, makes the climate too harsh and the land too barren. The population was rapidly dwindling that Greenland suddenly finds itself completely abandoned and deserted, without any can say what became of its inhabitants. But they were not destroyed convulsions of nature. We can still contemplate today remnants of numerous dwellings and churches that have obviously been vacated, and only crumble under the action of time and abandonment. These remains reveal no

the north of Scotland, that from one point to the other there is a distance of only 269 nautical leagues, a route

which, with a fresh, steady wind, can be crossed in less than four days' sailing (Op. cit., t. II, p. 76).

3 Chronicle of Iceland, entitled Islingabok, composed around 1080 or 1090; Antiquit. americ. p. 211.

4 Antiquit. americ. p. 265.

traces of a cataclysm that engulfed the people who once inhabited them. So you need that the latter, in deserting their homes, had gone in search of the another stay. Where did they go?

We were determined to find them individually, one by one, in the States of the Europe, and it was forgotten that these were not isolated men, but a group of who arrived en masse in Norway, Holland and Germany, would have aroused an attention whose chroniclers' accounts would have preserved the trace, which is not. It is more admissible, it is more reasonable to believe that the Scandinavian Greenlanders and some of the men from Iceland, having long years of knowledge of the fertile, well-wooded land, the mild, warm climate of Vinland, and having made a habit of roaming the western seas, gradually exchanged for this residence, preferable in every way, regions which became uninhabitable, and they emigrated to America, just as they had done before. their compatriots from Sweden and Norwegia had once moved from the rocks of the north in Russia and Gaul 1.

In this way, the aboriginal races of the new continent were enriched with a few contributions of white blood, and that those who possessed among them Icelandic or Scandinavian half-breeds were endowed with the power to create civilizations, a glorious task to which their less fortunate congeners were natively, and remained so in perpetuity. But, as the tributary or tributaries of noble gasoline circulating in the Malaysian masses were too small to be to produce anything large or lasting, the resulting companies were few in number. very imperfect, very fragile, very ephemeral, and, as they become more and more less intelligent, less stamped with the seal of the element from which they came. were born, so that if the new discovery of America by Columbus, instead of being accomplished in the 15th century, was only realized in the 20th century. 19th century, our sailors would probably not have found Mexico City, Cuzco or temples of the Sun, but forests everywhere, and in these forests ruins haunted by the same that run through them today 2.

between the time of the Scandinavian expeditions and the 15th century. These two supreme

American civilizations were so dumb they crumbled into dust at the first shock. The specially gifted tribes who supported them dispersed. before the sword of an imperceptible victor, and the masses of people who had been subjected to them, without understanding them, found themselves free to follow of their new masters, or to continue their ancient barbarism. Most of them preferred to take the latter course; they compete in stupefaction with what we see in Australia. Some of them even possess and they accept all the consequences. Of this number is the tribe Brazilian, who has created a dance tune for her celebrations, the words of which read as follows:

When I'm dead,
Don't cry for me;
There's the vulture
Who will mourn me.
When I'm dead,
Throw me in the forest;

There's the armadillo
Who will bury me.

There's no greater philosopher 1; beasts of prey are accepted gravediggers. The American nations have thus obtained only one moment, and in a very specific light. the civilizing light. Now they're back to their normal state: it's a kind of intellectual half-neathness, and nothing can pull them out of it but death. physics 2.

I'm mistaken. Many of these nations seem, on the contrary, to be safe from this end. miserable. All we have to do to get into the mood to support it is to consider the question in a new light.

Just as the mixing of natives with Icelandic settlers and Scandinavians were able to create relatively civilized half-breeds, and the descendants of

American sociability were, according to him, very stupid and very inferior to those who had them. preceded by an average of five hundred years. This is the right place to say a few words about a widespread and very acceptable hypothesis, which attributes the populations of East Asia, the Chinese and

Japan, a major influence on the birth of civilizations on the ancient continent. A. de Humboldt (View of the Cordilleras), Prescott, in the third volume of his History of the Conquest of Mexico. Morton and most archaeologists today, or strongly support or argue to the possibility of the facts. Nothing is more natural, in fact, than fortuitous communications or even premeditated, have taken place on this side, and we may one day be able to demonstrate The country of Fon-dang, mentioned by some Chinese writers as existing to the west, is a satisfactory example,

is none other than the continent of America. However, I did not feel it necessary to directly link my demonstrations to this system, considering it likely, as far as Japan is concerned, to very considerable developments that are dangerous to prevent. Once the fact is established, it will that America, in addition to what it has received from the Scandinavians, has also gathered through the intermediary of Malay adventurers, weakly Arianized, a small portion more of noble essence.

None of the principles laid down here will be shaken.

1 This song in the GERAL language is given by Martius. u. Spix, op. cit., t. III, p. 1085.

2 Humboldt, Histoire critique, etc., t. II, p. 128. – This writer's observations apply especially

to the hunting peoples of the northern hemisphere.

Spanish and Portuguese conquerors, marrying women from occupied countries by them, gave birth to a mixed race superior to the ancient population.

But if we want to consider the fate of American naturals in this light, we need to at the same time take into account the depression that the hymen has caused in the the capabilities of the European groups that have agreed to take it on. If the Indians of Spanish and Portuguese countries are, here and there, a little less bastardized, and above all infinitely more numerous 1 than those from other parts of the new continent, we must consider

that this improvement in the state of their skills is minimal, and that the consequence—the most practical consequence—has been the debasement of the dominant races. North America corrupted in its Creole blood, now has no means of stopping the of all varieties and classes. Their decadence is without remedy.

Book six

Chapter VIII

European colonization
in America.

[Back to table of contents](#)

Native Americans' relations with European nations, in the wake of the discovery in 1495, were marked by very different characters, determined by the measure of primitive kinship between the groups involved. Talking about kinship between the nations of the new world and the navigators of the old, will seem at first. But on closer examination, nothing could be more real, and we're going to see the effects.

The overseas peoples who have had the greatest impact on the Indians are the Spaniards, the French Portuguese, French and English.

From the very beginning of their establishment, the subjects of the Catholic kings close to the locals. No doubt they plundered them, beat them, and very often massacred. Such events are inseparable from every conquest, and even domination. It's no less true that the Spaniards paid homage to the political organization of their vanquished, and respected it in that which was not contrary to their supremacy. They granted the rank of gentleman and the title of don to their princes; they used imperial formulas when addressing Montézuma; and even after proclaiming his forfeiture and executing his sentence

to death, they spoke of him only in terms of majesty. They received his and did the same for the Incas. According to this principle, they easily married the daughters of caciques, and, from tolerance to a family of hidalgos with a family of hidalgos. mulattoes. One might think that this conduct, which we would call liberal, was imposed on the Spaniards by the need to attach themselves to too large a population not to be spared; but in such regions, where they had to deal only with wild and sparse tribes, in Central America, in Bogota, in California, they did absolutely the same. The Portuguese followed them unreservedly. After having cleared a certain radius around Rio-Janeiro, they mingled unscrupulously with the the region's former owners, without being scandalized by their dumbing-down. This ease of manners undoubtedly stemmed from the points of attraction that the between masters and subjects.

Among the adventurers from the Hispanic peninsula, most of whom were
In most of Andalusia 1, Semitic blood dominated, along with a few yellow elements,
from the Iberian and Celtic parts of the genealogy, they gave these groups
a certain malaise. His white principles were outnumbered by
Melanian essence. A genuine affinity therefore existed between the victors and the
the vanquished, and the result was that it was fairly easy to get along, and, consequently, pro-
to mingle.

For the French, it was much the same, albeit from a different angle.
by no means this way. In Canada, our emigrants have very frequently accepted
the alliance of aboriginals and, what was always quite rare on the part of colonizers
Anglo-Saxons, they have often and effortlessly adopted the lifestyles of their parents.
women. Mixing has been so easy that few old families can be found today.
the Indian race, at least in passing; and yet these Canadian
The same French, so accommodating in the north, never wanted it in the south,
to admit the possibility of an alliance with the Negro species than as a withering, nor
the mulattoes as reprobate runts. The cause of this inconsistency
is easy to explain. Most of the families who first
both in Canada and the West Indies, belonged to the provinces of Brittany or
from Normandy. The Gallic part of their origin had an affinity with the
very yellow Malay tribes in Canada, while their natural repugnance to
form an alliance with the black species in areas where they were close to each other
different in this respect, as we have seen, from the Spanish colonists, who in
South America, Central America and Mexico are now, thanks to the
to mixtures of any kind that they have readily accepted, under conditions of
with the indigenous groups around them.

It would certainly be unfair to claim that the citizen of the republic
or the improvised general who appears at every turn in the Mexican confederation.

There is one exception to be made in favor of Chile's European population. They came in
of northern Spain, it has mingled less with the aborigines, and is therefore very
naturally superior to the inhabitants of neighboring republics, and this is reflected in its political state.

be on the same level as the anthropophagous Botoendo; but it would be impossible
that the distance between these two terms of the proposition is not the same as the distance between
them.

indefinite, and that, in many respects, cousins can be discovered. All this
forest-dwelling Indian world, gold-digger, half-white, military by chance,
half mulatto, half native; everyone from the president of the state to the
the last vagabond, understand each other perfectly and can live together. We can see it,
the way the fierce pampas horseman handles the
European institutions that our propagandist madness has induced him to accept. The
governments of South America can hardly be compared to the empire of Haiti,
we have to come to terms with it, and it's the men who once

applauded with the greatest enthusiasm the supposed emancipation of these people, and who expected the best results from it, are the very ones who today, rightly incredulous about a future they have so hastened with their writings and their efforts, predict the highest that a yoke is needed for these of half-breeds, and that foreign domination alone can give them the strong education they need. As they speak, they point with a satisfied smile to the point on the horizon from which the predestined invaders are already coming. Anglo-Saxons in the United States of America. The name Anglo-Saxons seems to flatter imagination of the inhabitants of the great transatlantic confederation. that today's population may have to claim it, let's start by giving him a moment, if only to facilitate the examination of the early days of aggregation, with English settlers forming the core.

These Anglo-Saxons, these people of British origin, represent the most nuanced far removed from both aboriginal and African Negro blood. It's not traces of finnish affinities in their essence; but they are counterbalanced by Germanic nature, which is ossified and a little withered, stripped of its grandiose aspects, yet still rigid and vigorous, which survives in their organism. So, for pure or mixed representatives of the two great lower varieties of the species, irreconcilable antagonists. This is their situation on their own territory. With regard to the other independent regions of America, they form a strong state in the face of dying states. The latter, instead of opposing the American Union, lacking a somewhat compact ethnic organization, to the at least some experience of civilization, and the apparent or transient energy of a despotic government, possess only anarchy in every degree; and what anarchy, as it unites the disparities of Malay America with those of Europe romanized!

The existing Anglo-Saxon core in the U.S. has no difficulty in establishing itself. to be recognized as the perennial element of the new continent. It is positioned other populations, in the same attitude of overwhelming superiority in which all branches of the Ariadne family, Hindus, Chinese Kchattryas, Iranians, Sarmatians, Scandinavians, Germans, towards mixed-race multitudes. Although the latter representative of the great race, it nevertheless offers a picture that is quite curious about its feelings for the rest of humanity. The Anglo-Saxons behave like masters towards nations that are inferior or even just foreign to them.

their own, and it's worth taking this opportunity to study in detail what what it's like for a strong group to come into contact with a weak one. The distance between time, and the obscurity of the annals has not always allowed us to grasp the lineaments of this picture.

In North America, the Anglo-Saxon remnants form a group that has no doubts about its future. of its innate superiority over the rest of the human race, and of the rights of its people. that this superiority confers on him. Imbued with such principles, which are rather instincts rather than notions, and dominated by needs that are far more

than those of the centuries when civilization existed only in the state of aptitude.
like the Germans, to share the land with their neighbours.
the former owners. He stripped them of their possessions and drove them from solitude to solitude.
solitudes; he bought from them by force and at a low price the land they didn't want to sell, and
the miserable strip of land which, by solemn and repeated treaties, he has
guaranteed, because these wretches had to be able to set foot somewhere.
he was quick to take it from them, impatient not for their presence, but for their
their lives. His reasoning nature and love of legal forms led him to find a thousand
subterfuges to reconcile the cry of fairness with the even more compelling cry of a
boundless rapacity. He has invented words, theories and declamations in order to
to clear his name. Perhaps he recognized, in the depths of the last withdrawal of his
the inappropriateness of these sad excuses. Nevertheless, he persevered with his
the exercise of the right to invade everything, which is its first and most clearly engraved law.
in his heart.

With Negroes, he is no less imperious than with aborigines:
these, he strips to the bone; those, he bends without hesitation to the bone.
that they work for him, and this way of acting is all the more effective
that it is not in keeping with the principles of humanity professed by
those who practice it. This inconsistency needs an explanation. To the point
It is new to the world. The Germans did not give
example; content with a portion of the land, they guaranteed the free use of the rest.
to their vanquished. They had too few needs to feel the urge to invade everything.
They were too crude to conceive the thought of imposing their subjects or
the use of pernicious liquors or substances. This is an idea
modern. What neither the Vandals, nor the Goths, nor the Franks, nor the early Saxons
civilizations of the ancient world, which, being more refined, were more
also more perverse, hadn't given it a second thought. It's not
brahman, it's not the magician who felt the need to make the world disappear around them,
with perfect precision, anything that didn't fit in with their thinking. Our
civilization is the only one to have possessed both this instinct and this power.
homicide; she is the only one who, without anger or irritation, and believing herself to be
on the contrary, gentle and compassionate to a fault, proclaiming the utmost indulgence
is constantly working to surround itself with a horizon of graves. The reason is
that it lives only to find what is useful; that anything that does not serve it in its tendencies
and that, logically, anything that harms is condemned in advance, and, the moment
arrived, destroyed.

The Anglo-Americans, staunch and faithful representatives of this method of cultivation,
have acted in accordance with its laws. They are not reprehensible. No hypocrisy
that they felt entitled to join the chorus of complaints raised by the XVIIIth
century against any kind of political constraint, against the slavery of blacks in
particular. Like women, parties and nations enjoy the advantage of
to defy logic, to bring together the most disparate intellectual and moral
without being insincere. Washington's fellow citizens, in
declaiming energetically for the emancipation of the Negro species, did not believe themselves

obliged to set an example; like the Swiss, their theoretical emulators in the love of equality, who know how to maintain the legislation of the Middle Ages against the Jews. treated the blacks attached to their land with the utmost rigor, with the last word. contempt. More than one hero of their independence gave them the example of this disagreement between maxims and actions. Jefferson, in his dealings with his negroes slaves and the children who came from them, has left memories which, in small resemble the excesses of the first white Chamites.

The Anglo-Saxons of America are religious: this trait has stuck with them for a long time. of their noble origins. However, they accept neither the terrors nor the despotism of faith. Christians, they are probably not seen, like the ancients Scandinavians, dream of climbing the sky, nor fight on a level with Divinity; but they discuss it freely, and – a truly typical feature – while discussing it in this respect to their Arian forebears, they never deny it, and they never remain in this remarkable milieu which, touching on superstition on the one hand, on the atheism of the other, stands with equal disgust, equal horror, above these two abysses.

Possessed by the thirst to rule, to command, to possess, to take and to the Anglo-Saxons of America are primitively farmers, and their land warriors; I say warriors, not military: their need for independence is opposed. This last sentiment was, at all times, the basis and the motive of their political existence. They did not acquire it as a result of their break with their mother. they've always owned it. What they've gained from their revolution is considered- rable, since from that moment they found themselves, as far as their external action was concerned, absolute masters, free to use their forces as they see fit to expand indefinitely. But when it comes to the essentials of their inner organization, there's not a single germ in sight. has appeared. With or without the participation of the metropolis, the peoples of the The current United States were set up to develop in the direction of the municipality. where we see them acting. Their elective and temporary magistracies, their jealous surveillance of the head of state, their taste for federative fragmentation, are reminiscent of the vicampatis of the primitive Hindus, the separation by tribes, the leagues of peoples dominators of northern Persia, Germania, the Middle East and the Middle East. the Saxon Heptarchy. It is not until the constitution of landed property that still has many features of the odel theory.

We therefore usually attach undue importance to the crisis in which the Washington. This was certainly a major change in the fortunes of the Anglo-Saxon group transplanted to America; it was a brilliant phase, and at the same time time fortifying; but to see in it a birth, a foundation of nationality, is to do a disservice to the glory of Penn's companions or the gentlemen of Virginia, and to an accurate appreciation of the facts. Emancipation was only a the necessary application of existing principles, and the real climate year of the United States has not yet arrived.

This republican people is a testament to two sentiments that stand in stark contrast to one another.

with the natural tendencies of all democracies, born of the excesses of the past. mixtures. First of all, it's a taste for tradition, for what's old, and, to put it simply a legal term, precedents; a penchant so pronounced that, in the order of the the image of England against numerous causes of animosity. In America, institutions are constantly being modified; but there are, among the descendants of the Anglo-Saxons, a marked reluctance to transform radical and sudden changes. Many laws imported from the metropolis, at a time when the country was subject to, have remained in force. Many even exhale, in the midst of the modern emanations that surround them, a flavor of antiquity that combines with feudal memories. In the second place, the same Americans are much more more concerned than they admit about social distinctions. own. The name citizen is no more popular among them than the title and that instinctive preoccupation with personal position, brought to Canada by settlers of the same stock as themselves, determined the same effects. It's easy to read in the Montreal newspapers, on the advertisements page, that M***, grocer, gentleman, keeps such and such a foodstuff available to the public.

This is not an unimportant custom; it indicates that the democrats of the new the world, a tendency to elevate oneself that makes a complete contrast with the tastes revolutionaries. Among the latter, the tendency is on the contrary, to go as low as possible, in order to bring down the ethnic essences the the highest and the least numerous at the lowest level, which, because of their abundance, set the tone and direct everything.

So the Anglo-Saxon group doesn't perfectly represent what we hear, from this point of view. the Atlantic, by the word democracy. It's more like a general staff without troops. This are men fit for domination, who cannot exercise this faculty over others. their equals, but would gladly make their inferiors feel it. In this respect a situation similar to that of the Germanic nations a short time before before the 5th century. They were, in a word, aspirants to royalty and nobility, armed intellectual means to legitimize their views. It remains to be seen whether the circumstances will lend themselves to this. Be that as it may, do we now want to face up to the fact that to examine at his leisure the dreaded man who is called a barbarian in the language of the degenerate peoples who fear him? Let's stand next to the Mexican and listen to him and, following the direction of his frightened gaze, we will contemplate the hunter of the Kentucky. This is the last expression of the German; this is the Frank, the Longobard of

nowadays! The Mexican is right to call him a barbarian without heroism and without generosity; but it must not be without energy and power.

Here, however, whatever the frightened populace may say, the barbarian is more advanced in the useful branches of civilization than they are themselves. This situation is not without precedent. When the armies of Semitic Rome conquered the kingdoms of lower Asia, the Romans and the Hellenized found themselves have drawn their culture from the same sources. The people of the Seleucids and Ptolemies thought themselves infinitely more refined and admirable, because they had

and that they were more artistic. The Romans feeling more utilitarian, more positive, though less brilliant than their enemies, by predicted victory. They were right, and the event proved it.

The Anglo-Saxon group is allowed to glimpse the same prospects. Either through either by direct conquest or by social influence, North Americans seem destined to spread like masters across the face of the new world. Who could stop them? Their If they were to erupt too soon, they might have their own divisions. Apart from this peril, they have nothing to fear; but it must be admitted that it is not without seriousness.

We've already seen that, to get a clearer picture of the degree of intensity of the people of the United States on the other groups of the world. new world, it has only been a question of the race that founded the nation, and that, by a completely gratuitous assumption, I considered this race to be still preserved today in its special ethnic value and to persist there indefinitely. Nothing could be further from the truth. The American Union represents the very opposite, between the countries of the world the one which, since the beginning of the century, and especially in in recent years, has seen the largest influx of elements into its territory heterogeneous. This is a new aspect that can, if not change, at least modify conclusions presented above.

Undoubtedly, the considerable alluvium of new principles that the emigrations are not such as to create any inferiority for the Union vis-à-vis other American groups. These, mixed with the natives and negroes, are well resolutely depressed, and, however low the value of some of the contributions received of Europe, although the latter are less tainted by degeneration than the background Mexican or Brazilian populations. There is therefore nothing in the observations that which invalidates what was said earlier about the moral preponderance of the North American states vis-à-vis other political bodies on the same continent; but with regard to the situation of the Washington Republic vis-à-vis Europe, it's a different story.

The Anglo-Saxon descendants of former English settlers no longer make up the the majority of the region's inhabitants, and, if the movement that pushes every year, hundreds of thousands of Irish and Germans on our soil for some time, before the end of the century, the national race will have will be partly extinguished. Moreover, it has already been severely weakened by mixing. It

will no doubt continue to give the appearance of impetus for some time to come. this appearance will fade, and the empire will be entirely in the hands of a mixed family, where the Anglo-Saxon element will play only the most subordinate role. I would point out that the bulk of the primitive variety is already moving away from the shores of the sea, and into the west, where the lifestyle is more suited to his activity and his adventurous courage.

But what are the new arrivals? They represent the most various races of old Europe from which we have the least to expect. These are the products of the detritus of all times: Irish, German, so many times mixed, a few Frenchmen who are no less so, and Italians who outdo them all. La of all these degenerate types necessarily gives birth to new ones. new ethnic disorders; these disorders are nothing unexpected, nothing new; they won't produce any combination that hasn't already been made or can't be made on our continent. Not a single fertile element could emerge, and even the day when products resulting from indefinitely combined series between Germans and Irish, Italians, French and Anglo-Saxons, will also come together, amalgamating gamer in the South with blood composed of Indian, Negro, Spanish and who lives there, there's no way of imagining that such a horrible confusion results in something other than the incoherent juxtaposition of the most degraded.

I attend with interest, albeit with mediocre sympathy, I confess, the great the movement of utilitarian instincts in America. I am not unaware the power they deploy; but, all things considered, what is the unknown result? and What's even seriously original about them? Is there something going on here is fundamentally alien to European conceptions? Is there a decisive reason to which can be attached the hope of future triumphs for a young humanity which yet to be born? Weigh the pros and cons carefully, and you'll be in no doubt. of the futility of such hopes. The United States of America is not the world's first commercial state. Those that preceded it had nothing that resembled a regeneration of the race from which they came.

Carthage cast a glow that will hardly be matched by New York. Carthage was rich, great in every way. The entire northern coast of Africa development, and a vast part of the interior region, were under her control. She had been more fortunate at birth than the Puritan colony in England, for those who founded it were the offspring of the purest families of Chanaan. Whatever Tyre and Sidon lost, Carthage inherited. And yet Carthage did not added the value of a grain to Semitic civilization, nor prevented its decadence by a grain. day.

Constantinople, in turn, was a creation that seemed destined to erase the present, the past, and transform the future. Enjoying the most beautiful situa- surrounded by the most fertile and populous provinces in the world. of Constantine's empire, it appeared to be free, as one would imagine for

the United States, of all the impediments that the mature age of a country complains of having received from his childhood. Populated by literati, brimming with masterpieces of all kinds, fami- with all the processes of industry, possessing immense factories and absorbing limitless trade with Europe, Asia and Africa, which ever rival Constantinople? For what corner of the world did heaven and man will they ever be able to do what was done for this majestic metropolis? And from what

What price did she pay for so much care? She did nothing, she created nothing; none of the evils that the centuries had accumulated on the Roman universe, she could not heal it; not a single idea of its population. Nothing indicates that the United States of America, populated than this noble city, and especially Carthage, should be show off their skills.

All the experience of the past is here to prove that the amalgam of principles The combination of already exhausted ethnic groups can't be rejuvenated. It is already much to foresee, much to grant, than to suppose in the republic of the new cohesion long enough for the conquest of the surrounding countries to be possible. No sooner had this great success, which would give them a definite right to comparer to Semitic Rome, is it even probable; but it's enough that it is for him to must be taken into account. As for the renewal of human society, as for the creation of a superior or at least different civilization, which, in the judgement of the interested masses, always comes down to the same thing: these are phenomena that are not of a relatively pure and young breed. This condition does not exist in America. All the work of this country is limited to exaggerating certain sides of European culture, and not always the most beautiful ones, to copy as best as possible the to ignore more than one thing 1. The people who call themselves young are the old people Europe, less restrained by more complacent laws, not more inspired. In the long, sad journey that throws emigrants into their new homeland, the ocean air doesn't transforms them. As they were, so they are. The simple transfer of a point to another doesn't regenerate races that are more than half exhausted.

General conclusion

[Back to table of contents](#)

Human history is like an immense canvas. The earth is the loom to which it is stretched. The assembled centuries are its tireless artisans. They never to grab the shuttle and run it over the weft; they do not to die. And so, beneath these busy fingers, the broad expanse fabric.

The fabric doesn't have a single color; it doesn't consist of a single material. material. Far from the inspiration of the sober Pallas having decided the designs, the appearance reminiscent of the Kachemyr artists. The most and the most bizarre windings are constantly complicated by the whims of the the most unexpected, and it's only by dint of diversity and richness that, unlike to all the laws of taste, this work, incomparable in grandeur, also becomes incomparable beauty.

The two lower varieties of our species, the black race and the yellow race, are the cotton and wool, which the secondary families of the white race by mixing their silk into it, while the Arian group, circulating its nets thinner through ennobled generations, applied to their surface, dazzling

masterpiece, its arabesques of silver and gold.

This is how history is one, and how so many of the anomalies it presents find their explanation and fall within common rules, if the eye and the mind, ceasing to concentrate with thoughtless obstinacy on isolated points, are willing to embrace the whole, to collect similar facts and bring them together, to compare them, and to draw a rigorous conclusion from the causes better studied and as of their fundamental identity; but the spirit of man is of its own essence. that when he approaches the sciences, his first instinct is to make them his own. simplify them, which usually means mutilating them, diminishing them, ridding them of all which hinders and confuses his weakness, and, when he has succeeded in disfiguring them for eyes more clairvoyant than his own, it's only then that he finds them. beautiful, because they have become easy; however, stripped of some of their treasures, they can only deliver the remains, too often deprived of life. He barely notices. History is no more a science than the sciences others. It is made up of a thousand seemingly heterogeneous elements, which, under multiple interlacing, hide or disguise a root plunging to deep great depths. By pruning away what disturbs the view, we can perhaps bring out a little more clarity on the debris that has been preserved; but it also means altering and thus the relative importance of the parties, and make it difficult for the impossible to ever penetrate the real meaning of the whole.

To obviate this evil which strikes all knowledge of sterility, we must resolve to renounce such means, and accept the task with all its native difficulties. Si, determined to do so, the first step is to research, without omitting anything, the main sources of the subject, we're sure to discover that there are three from which emerge the most noteworthy phenomena. The first of these sources is man's activity taken in isolation; the second is the establishment of the centers the third, the most influential, the one that enlivens the other two, is the manifestation of a given mode of social existence. Add to these three sources of movement and transformation through the mutual penetration of the general contours of work will be traced. History, with its causes its motives, with its main results, will be enclosed in a vast circle, and the will be able to tackle the details of the most meticulous analysis without having to worry about being prepared, by indiscreet dissection, the inevitable harvest of errors that results from other ways of proceeding.

Man's activity, taken in isolation, is expressed in the inventions of the intelligence and the play of passions. Observing this work and the dramatic results that it brings absorbs the attention of ordinary thinkers. These to see the creature move, give in to or resist its inclinations, direct them, and so on. with wisdom or be engulfed in their raging torrents. Nothing moving, without The same is true of the twists and turns of a similar struggle between man and himself. In the who could doubt that he is acting as a master?

The God who contemplates him, and will judge him according to the moral good he has done, moral evil

the measure of genius it has received, weighs down
and the spectator of his hesitations, comparing the acts he observes with his own.
with the code opened in his hands by religion or philosophy, does not stray into

the interest he takes in them only when he assumes a scope of action that the efforts of
the isolated man cannot usurp.

These efforts never operate beyond a narrowly defined sphere. Let
imagine the most powerful of men, the most enlightened, the most energetic: the length of the
his arm is still a small thing. Bring out the highest thoughts imaginable
of Caesar's brain; they could not embrace in their flight the whole circumference
of the globe. Their works, confined to certain places, reach at most only a limited audience.
number of objects; they can only affect, for a given time, a limited number of
the organization of one or at most a few political centers. In the eyes of
contemporaries, that's a lot; but for history, it usually only results in
imperceptible effects. Imperceptible, I say; because, during the lifetime of their authors,
we see most of them fade away, and the next generation searches in vain
traces. Let's consider the largest spheres that were ever abandoned to the
will of an illustrious prince, either the immense conquests of the Macedonian
of this Spanish monarch, where the sun never set. What has
What was Alexander's will? What was Charles V's? Without listing the causes
independent of their genius, which brought so many sceptres into the hands of these great
men, and allowed the less fortunate of the two to pick up more than he took out,
their role ultimately consisted of being docile drivers or
contradicts of these multitudes who are supposed to be subject to their
empire. Drawn into an impulse they did not give, their greatest success was
to have followed her; and, when the last of the two, armed with all his glories, pretended to
In turn, the torrent that carried him away swelled against his defenses,
grew against its threats, collapsed all its dykes, and, continuing its course, the
overturned in his shame, and all too well convinced of his weakness, on the dark forecourt of
Saint-Just.

It's not great men who believe themselves to be omnipotent.
to measure what they do against what they'd like to do. Those whose
size exceeds the common level, that the action allowed to their authority has never reached
that, in their very palaces, they could be seen in the most vast
not live as they wish; that, if their intervention delays or precipitates the step
events, in the same way that a child thwarts the brook that he doesn't
can keep from sinking. The best part of their stories is not invention,
but of understanding. This is where the historical power of man's action ends.
the most favorable conditions for development. It does not constitute a cause, which
is not a term, either; it's sometimes a transitory means; more often than not, we
can only consider it as an embellishment. But, such as it is, it needs to be
the supreme merit of calling on the march of humanity this

general sympathy that the picture of purely impersonal evolutions would not have never awakened. The various schools of thought have attributed to it an omnipotent influence. grossly underestimating its real incapacity. She has, however, been the sole motive for the irrational attraction that has led men to collect relics of the past.

We've just seen that the immediate limit before which it stops is provided by the resistance of the political center within which it moves. A political center, a collective meeting of human wills, would therefore have a will of its own; This is unquestionably the case. A political center, in other words a people, has its own passions and intelligence. Despite the multiplicity of heads that form it, it possesses a mixed individuality, resulting from the pooling of all concepts, from all the trends and ideas suggested by the mass. Sometimes it is the exaggeration; sometimes he speaks like the minority, sometimes the majority. or it's a morbid inspiration that wasn't expected and isn't being acted upon. of anyone. In short, a people taken collectively is, in many cases functions, a being as real as if condensed into a single body. The authority more intense, more sustained, and at the same time less reliable and less because it is instinctive rather than voluntary, because it is negative rather than positive. and that, in all cases, it is less direct than that of the isolated individualities. A people is exposed to changing its sights ten times or more in a single the interval of a century, and this is what explains the false decadence and false regeneration. In the space of a few years, it shows itself capable of conquering its neighbors, then to be conquered by them; loving its laws and being subject to them, then not breathing only revolt, only to aspire to servitude a few hours later. But in unhappiness, boredom or unhappiness, we constantly hear it blaming its rulers for what it is. that he is in pain; clear proof that he has a feeling of organic weakness that lies which stems from the imperfection of his personality.

A people always needs a man who understands and sums up their will, explains it, and leads it where it must go. If the man is wrong, the people resist, and rise up then to follow the one who is not mistaken. This is a clear sign of the necessity a constant exchange between collective and individual will. For there to be to achieve a positive result, these two wills must unite. infertile. This is why monarchy is the only form of government rational.

But it's easy to see that the prince and the nation combined never do more than to highlight skills or abilities, never do anything more than conjure up harmful influences from outside both. In many when a leader sees the road his world wants to take, it's not his fault. if this world lacks the necessary forces to accomplish the indispensable task; and just as a people, a multitude, cannot give themselves the understanding that it doesn't have and that it should have, to avoid the disasters towards which it I'm running while conceiving them, while dreading them, while groaning at them.

But now the most terrible misfortune has befallen a nation. The impregn-clairvoyance, or the madness, or the impotence of his guides, conspired with his own wrongs, her ruin. It falls under the sword of a stronger, it is invaded, annexed to other states. Its frontiers fade, and its torn banners go triumphantly enlarge the victor's banners with their tatters. Does his destiny end here?

According to the annalists, this statement is not in doubt. Any subjugated people and, when it comes to remote and somewhat obscure eras, the pen of the writer doesn't even hesitate to strike him off the list of the living, and declare him materially gone.

But with just disdain for such a superficial conclusion, let's get on with it. in search of reality, we'll find that a nation, politically abolished, continues to without any modification other than to bear a new name; that it retains its original its own allure, spirit and faculties, and that it influences, in a manner consistent with its on the populations to which it belongs. So it's not politically aggregative form which gives intellectual life to multitudes, which gives them a will, inspires a way of being. They have all this without have boundaries of their own. These gifts result from a supreme impulse which they receive from a realm higher than themselves. Here open these unexplored regions where the horizon, broadened to an incomparable extent, no longer just reveals the limited territory of such and such a kingdom or republic, nor the narrow fluctuations the people who live in them, but spreads out all the perspectives of the society which with the great cogs and powerful motives of the civilization that drives them. anime.

The birth, development and eclipse of a society and its civilization are phenomena that transport the observer far above the horizon. that historians usually show. In their causes, they only The initial results were untainted by human passions or popular determinations, materials too fragile to take their place in such a long-lasting work. Alone, the different modes of intelligence assigned to the various races and their combinations. sounds can be recognized. Even so, they can only be seen in their most obvious parts free from the authority of free will, the most native, the most rarefied, in a word, the most fatal, those which man or nation can neither to give or withdraw, and whose use they cannot forbid or command themselves. So above any transitory and voluntary action emanating either from the individual, or the multitude, of the generating principles that produce their effects with an independence and impassivity that nothing can disturb. From the sphere free, absolutely free, where they combine and operate, the caprice of man or of a nation can't let any chance result fall by the wayside. It is, in the scheme of things immaterial, a sovereign medium where active forces and principles move in perpetual communication with the individual as well as with the mass, of which respective intelligences, containing some parcels identical to the nature of these forces, are thus prepared and eternally ready to receive the impulse.

These active forces, these life-giving principles, or, if we want to conceive of them in a more general way

idea, this soul, hitherto unnoticed and anonymous, is to be to the rank of cosmic agents of the first degree. It fulfills, within the world intangible, jobs similar to those performed by electricity and magnetism. of creation, and, like these two influences, it can be observed by its functions, or more precisely, by some of its functions, but not by its

not grasp, describe and appreciate, in itself, in its own abstract nature, in its own in its entirety.

There is no proof that it is an emanation of man and political bodies. It lives by them in appearance, it certainly lives for them. The measure of vigor and of civilizations is also the measure of its vigor and health; but, if we observes that it is at the very moment when civilizations are disappearing that they reach its highest degree of dilation and strength in certain individuals and in certain nations, we're inclined to conclude that it can be compared to a breathable atmosphere which, in the plan of creation, has no reason to exist except as long as the society it envelops and animates must live; that it is, in essence, foreign to it too although external, and that it is its rarefaction that brings about the death of this society despite the supply of air it might still have, the source of which is however dry.

The appreciable manifestations of this great soul start from the twofold basis that I've referred to elsewhere as masculine and feminine. You'll remember, by the way, that I only had in The choice of these names reflects a subjective attitude, on the one hand, and, on the other the other, an objective faculty, uncorrelated with any idea of supremacy of one of these on the other. From there, it spreads out in two streams of varying quality, as far as the in the smallest fractions, right down to the last molecules of the agglomerate. that its incessant circulation directs, and these are the two poles towards which which they gravitate towards and away from in turn.

The existence of a company being, in the first instance, an effect that does not depend on man to produce or prevent, does not lead to any result for him of which he is responsible. responsible. It therefore has no morality. A company is not, in itself, neither virtuous nor vicious; it is neither wise nor foolish; it is. It is not action it is not from the determination of a people that the event emerges. that founds it. The medium it passes through to come into positive existence. must be rich in the necessary ethnic elements, just like certain bodies, to use another comparison that keeps coming to mind, absorb the electrical agent easily and abundantly, and are good at dispersing it, while others find it hard to let themselves in, and even harder to do so. radiate around them. It's not the will of a monarch or his subjects that determines changes the essence of a society; it is, by virtue of the same laws, an ethnic mix subsequent. A society envelops its nations as the sky envelops the earth, and this sky, which the exhalations of the marshes or the jets of flame from the volcano do not reach

not, is still, in its serenity, the perfect image of societies that their content would know how to affect its tremors, while irresistibly, albeit in a manner insensitive, they soften it to all their influences.

They impose their way of life on populations. They circumscribe them between the limits from which these blind slaves don't even feel the urge to leave, and would not have the power to do so. They dictate to them the elements of their laws. inspire their wills, they designate their loves, they inflame their hatreds, they

their contempt. Always subject to ethnic action, they produce the local glories by this immediate means; by the same token they implant the seed national misfortunes, and then, on the appointed day, they bring victors and vanquished together on a that a new ethnic action is the only way to prevent them from indefinitely.

If they hold people's limbs with such energy, they don't govern them. individuals. Leaving them, and without reservation, this point is of the utmost importance. importance, the merits of a morality whose forms they nevertheless regulate, they In a way, they knead their brains at the moment of birth, and, pointing them in certain directions, close off others which they can't follow. not even a glimpse of the exits.

So, before writing the history of a distinct country and claiming to explain the To solve the problems that such a task entails, it's essential to probe and scrutinize, the sources and nature of the society of which this country is but one. fraction. We must study the elements of which it is composed, the modifications it has the causes of these modifications, the ethnic state obtained by the series of mixtures admitted to its bosom.

In this way, we'll establish ourselves on positive soil containing the subject's roots. We will see them grow, fructify and bear seed. Like ethnic combinations are never spread in equal doses over all geographical points, including in a company's territory, you'll need to make your research even more specific and to keep a tighter rein on discoveries as we get closer to its purpose. All the efforts of the mind, all the help of the memory, all the The need for a clear-sighted judgement. Sentence after sentence, nothing is more too much. It's a question of bringing history into the family of natural sciences, of giving it a place of its own. by basing it solely on facts borrowed from all orders of notions. the precision of this class of knowledge, and finally of the from the interested jurisdiction, whose political fractions impose on it up to arbitrariness.

Make the muse of the past leave the dubious and oblique paths to lead her char in a wide, straight track, explored in advance and marked out by known stations, it takes nothing away from the majesty of his attitude, and it adds a great deal to the authority

of her advice. Certainly she will no longer come, with childish moans, to accuse Darius for the loss of Asia, nor Perseus for the humiliation of Greece. nor will we see her wildly hailing, in other catastrophes, the effects of genius of the Gracques, nor the oratorical omnipotence of the Girondins. Unaccustomed to these miseries, it will proclaim that the irreconcilable causes of such events, hovering well above the participation of men, are of no interest to the polemical parties. It will tell what invincible motives give rise to them, without anyone at their subject has blame to receive or praise to ask. It will distinguish what the science can only observe what justice must seize.

From his superb throne, judgments will fall without appeal and lessons will be taught. salutary for good consciences. Whether you like it or not evolution of a nationality, its judgments, by reducing the part man can play in it to move a few dates, irritate or soften inevitable wounds, will make the each person's free will severely responsible for the value of all acts. For the of these vain excuses, of these false necessities of which one pretends to ennoble crimes that are all too real. No more forgiveness for atrocities; no more soi-saying services won't exonerate them. History will tear off all the masks provided. theories; it will arm itself with anathemas to scourge the guilty. of religion. The rebel will be nothing more than an impatient and ambitious Timoléon, a murderer; Robespierre, a filthy villain.

To give the annals of humanity this breath, this allure and this scope it's time to change the way we compose them, by entering them coura- The truths that so many painstaking efforts have just opened up. From ill-reasoned mistrust is no excuse for hesitation.

The first calculators to glimpse algebra, frightened by the depths to which it revealed the openings, attributed to it supernatural virtues and the most rigorous The vision of a new world of science was the stuff of wildest imaginations. This vision made for some time; then the serious study of mathematics pierced the rind and took the fruit.

The first physicists to notice the fossil bones and debris were sailors stranded on mountain peaks, were sure to abandon themselves to the the most repugnant ramblings. Their successors, rejecting dreams, made the the genesis of the exposition of the three kingdoms. It is no longer possible to discuss it asserts. Ethnology is like algebra and the science of Cuvier. and the Beaumonts. Enslaved by some to the complicity of the silliest fantasies philanthropists, it is rejected by others, who confuse in the injustice of a same contempt for the charlatan, his drug and the precious aroma he abuses.

Ethnology is undoubtedly young. It is, however, past the age of the first stuttering. It is advanced enough to have a sufficient number of demons-solid foundations on which to build. Every day brings richer contributions. Between the various branches of knowledge

the emulation is so productive that it's barely possible for him to collect and classify discoveries as quickly as they accumulate. Heaven forbid that his progress should be hampered by anything other than these obstacles! But she meets worse. We still refuse to fully appreciate her nature, and therefore it is not regularly treated according to the only methods that suit him.

It is to strike her as sterile to base her predilection on a science physiology. This field is undoubtedly open to him; but, for the materials it borrows to acquire the degree of authenticity

and special character, it is almost always essential to that it subjects them to the scrutiny of testimonies from elsewhere, and that the study languages, archaeology, numismatics, tradition or written history, have guaranteed their value, either directly or by induction, a priori or a posteriori. Secondly, a fact cannot pass from one science to another without presenting itself in the same way. in a new light, the nature of which has yet to be fully appreciated. therefore ethnology cannot consider as indisputable that the physiological or other documents that have undergone this process. the last event for which it alone has the management and criteriums. As she has matter as its object, and that it embraces at the same time the manifestations of the most intellectual of species, it is not permissible to confine it for a single minute in a foreign sphere, and especially in the physical sphere, without leading it astray in the midst of that the most audacious and vain hypotheses will never be able to solve. to fill. In fact, it is the very root and life of the story. It is arbitrarily, and to the great detriment of the latter, that it is possible to her from it. So let's keep it going in all the areas where history has the right to make its mark. strike his tithe.

Let's not distract her too much from positive work, either, by asking her questions. which it is not very certain that the human mind has the power to pierce darkness. The problem of unity or multiplicity of primitive types is of this number. So far, this research has given little satisfaction to those who have tried it. absorbed. It is so devoid of solution elements, that it seems rather to amuse the mind than to enlighten judgment, and it should hardly be considered as a as a scientist. Rather than get lost with her in dead-end daydreams, better to keep her out of all serious work until further notice, or at least to keep her out of all serious work until further notice.

At the very least, it should be given a very subordinate place. What's important is is the extent to which the varieties are organic, and the extent to which the line between them. If any causes can bring the different types back together confused, if, for example, by changing food and climate, a white person can become a negro, and a negro a mongoloid, would the whole species be the offspring of several millions of completely dissimilar fathers, must be declared without hesitation unitary, it has the main and truly practical feature.

But if, on the contrary, the varieties are enclosed in their current constitution, from such that they are incapable of losing their distinctive features other than by by hymens contracted outside their spheres, and if no external influence or is capable of transforming them into their essential parts; if finally they have their own particularities, and this is no longer in doubt. physical and moral, let's cut through the frivolous ramblings and proclaim the result, the rigorous and only useful consequence: even if they were born of a single couple, human varieties, eternally distinct, live under the law of multiplicity. types, and their primordial unity cannot and does not exert on their destinies the imponderable consequence. And so, in order to meet the expectations the imperative needs of a science that has reached its virile stage, we must know how to limit ourselves and direct your research towards affordable goals, and repudiate the rest. And now..,

placing us at the center of the real domain of true history, serious history and not fantasy, of history woven of facts, not illusions or opinions, let us examine, for the last time, by large masses, not what we believe can be, but what our eyes see and our ears hear, our hands touch.

At a very primordial period in the life of the entire species, a period that precedes of the most remote annals, we discover, by placing ourselves in imagination on the Altaï plateaus, three immense, shifting clusters of peoples, each composed of different shades, formed in the regions stretching westwards around the to the mountains, by the white race; to the northeast, by the yellow hordes arriving from inland to the south, by the black tribes whose main home is in the distant regions of Africa. The white variety, perhaps less numerous than its two a fighting spirit that she turns against herself and her family. which weakens it, a spark of superiority of all kinds.

Driven by the desperate and accumulated efforts of the dwarves, this noble race his territories to the south, and his vanguard tribes fell to the ground. in the midst of the Melanian multitudes, burst into debris, and begin to mingle to the elements circulating around them. These elements are crude, unsympathetic, but the ductility of the element that approaches them manages to capture them. It communicates, wherever it reaches them, something of its qualities, or at least of their shortcomings; above all, it gives them the new power to coagulate, and soon instead of a series of families, of uncultivated and enemy tribes who fought over the land without benefiting from it, a mixed race has spread from the Bactrian regions over Gedrosia, the Persian and Arabian gulfs, well beyond the Nubian lakes, penetrates uncharted latitudes to the central regions of the continent of Africa, skirts the northern coast beyond the Syrtes, passes Calpé, and, over this entire area, the variously affected Melanian variety, here completely absorbed, there in turn absorbing, but above all infinitely modifying, the white essence and being modified by it, loses its purity and some of its primitive traits. From some of the social skills that are now evident in the most remote parts of the world.

of the African world: they are but the distant results of an ancient alliance with the white race. These skills are weak, inconsistent, indecisive, as the link itself has become, as it were, imperceptible.

During these first invasions, while these first generations of mulattoes were developing on the African side, similar work was taking place across the Hindu peninsula, and became more complicated beyond the Ganges, and even more so, beyond the Brahmapoutra, from the black tribes to the yellow hordes, already arrived, more or less pure, even in these regions. Indeed, the Finnish had multiplied on the beaches of the China Sea before we could even determine serious displacement of white nations in the interior of the continent. They had found it easier to embrace and penetrate the other, inferior race. They had mingled to her as best they could. The uneasy variety had then begun to emerge from this union, which was neither without effort nor violence. The first half-breed products

first filled the central provinces of the Celestial Empire. In time, they from one to the next throughout East Asia, on the islands of Japan, in the the archipelagos of the Indian Sea; they touched eastern Africa, they enveloped all the islands of Polynesia, and, placed in this way opposite the American lands, in north and south, in the Kuril Islands and on Easter Island, they returned by chance, in small, sparsely-packed bands, and approaching the most in these almost deserted regions where only the descendants of sparse with a few stragglers detached from the rearguard of the yellow multitudes, to which, mixed race that they were, these Malays owed part of their birth, their physical appearance and moral aptitudes.

On the western side, and drawing indefinitely towards Europe, no melani-ans, but the most forced, unavoidable contact between Finns and whites. While in the south, the latter, happy fugitives, forced everything to bend under their empire. and allied themselves as masters with the native populations, in the north, on the contrary, they began the hymen as oppressed people. It is doubtful that negroes, masters of choice, would have envied their physical alliance; it is not that the yellow ones have the Celts. Subjected to the direct influence of the Finnish invasion, the Celts, and especially the Slavs, who can hardly be distinguished, were assaulted, tormented, then forced to extend their stay in Europe through gradual relocations. Thus, many willy-nilly, they soon began to ally themselves with the little men who had come America; and, when their subsequent wanderings brought them into contact with new settlements of the same creatures in various Western countries, they had all the less reason to repudiate their alliance.

If the entire white species had been expelled from its primitive domains in Central Asia, the bulk of the yellow peoples would have had nothing to do but substitute themselves her in abandoned estates. The Finn would have set up his wigwam from branches on the ruins of ancient monuments, and, acting in his natural way, he would have sat there, numb, asleep, and the world would have heard no more of his inert masses. But the white species had not deserted the original homeland en masse.

Shattered by the appalling shock of the Finnish masses, she had taken, in truth, in different directions, the bulk of its peoples; but quite a few of its nations had nevertheless remained which, by incorporating themselves over time into several most of the yellow tribes, gave them an activity, an intelligence, a strength a degree of social aptitude that is completely foreign to their native essence, and through to continue pouring into the surrounding regions indefinitely. even in the face of fairly strong resistance, the abundance of their elements ethnic.

In the midst of these general transformations affecting all races and as a necessary result of these alliances, the ancient culture of the white civilization disappeared, replaced by four mixed civilizations: Assyrian, Hindu, the Egyptian, the Chinese; a fifth is preparing its imminent advent, the and it's already safe to say that all the principles that will come to possess

future social multitudes are found, because subsequent societies, not their adding nothing, have never presented anything but new combinations.

The most obvious action of these civilizations, their most remarkable result, the is to have continued the work of amalgamation without ever slowing down. ethnic game. As they expand, they encompass nations, tribes, families, and so on. and, without ever being able to appropriate them all to the forms, the ideas that they themselves live by, they nevertheless manage to make them lose the cachet individuality.

In what might be called a second age, in the period of blending, the The Assyrians went as far as Thrace, populating the islands of the Archipelago, established themselves in lower Egypt, fortified themselves in Arabia, insinuated themselves among the Nubians.

The people of Egypt expand into central Africa, pushing their settlements in the south and west, branching off into the Hedjaz and the Sinai peninsula. The Hindus compete with the Arab Hymyarites, land in Ceylon, colonize Java and Bali continue to mingle with Malays from across the Ganges. The Chinese marry to the peoples of Korea, Japan; they touch the Philippines, while the half-breeds black and yellow, formed all over Polynesia and weakly impressed by the civilizations they see, they send from Madagascar all the way to America the little they can understand.

As for the relegated populations in the Western world, as for the whites Iberians, Rasenes, Illyrians, Celts, Slavs, they are already affected by finnic alloys. They continue to assimilate the yellow tribes repa- around their establishments; then, between them, they marry again, and again to the Hellenes, Semitic half-breeds who flocked to their shores from all over the world.

So mix, mix everywhere, always mix, this is the clearest, most of great societies and powerful civilizations, that of the world's largest

which is sure to outlive them; and the greater the territorial extent of the former and the seconds of conquering genius, the farther the ethnic floods they stir up to grasp other, primitively foreign flows, which alter their nature and its own as well.

But, for this great movement of general fusion to embrace even the smallest of the globe and leaves not a single one untouched, it's not enough that one civilizing environment deploys all the energy with which it is endowed. different regions of the world these ethnic workshops are set up to act on without which the overall work would necessarily remain incomplete. The strength The negative impact of distances would paralyze the expansion of the most active groups. China and Europe have little influence on each other, even though the Slavic world serve as intermediaries. India has never had a strong influence on Africa, nor has Assyria North Asia; and, in the event of societies having forever retained the same Europe could never have been directly and sufficiently seized, nor could it have been entirely was dragged into the vortex. It has been drawn into the whirlpool because the creative elements of a

civilization to serve the general action had been spread in advance on its soil. Along with the Celtic and Slavic races, it has in fact possessed, from the earliest times, two of the world's most important cultures. amalgamating currents that allowed him to enter the large ensemble.

Under their influence, she had witnessed the disappearance of a completely immersed yellow essence and white purity. With the highly semitized intermediary of the Hellenes, then with the Roman colonizations, it acquired from one to another the means of associating its masses with the Asian compartment closest to its shores. The latter, in turn, suffered the consequences of this evolution; for, while the tinged with an oriental hue in Spain and southern France, in Italy and Illyria, those from the East and Africa took something from the West Roman settlements in Propontides, Anatolia, Arabia and Egypt. This rapprochement the efforts of the Slavs and Celts, combined with Hellenic action, had produced all its effects; he could go no further; he had no way of going beyond new geographical limits; the civilization of Rome, the sixth largest in the time, whose raison d'être was to bring together the world's ethnic principles Western Europe, did not have the strength to do anything on its own after the 3rd century AD.

To enlarge the enclosure where so many multitudes were already combined, he required the intervention of an ethnic agent of considerable power, an agent who result of a new hymen of the best human variety with the races already civilized. In a word, we needed an infusion of Arians in the best social center in the world. to operate on the rest of the world, without which the sporadic existences of all still spread over the earth, would continue indefinitely without any further amalgamation waters.

Germans appeared in the midst of Roman society. At the same time, they

occupied the far north-west of Europe, which gradually became the hub of their operations. Successive intermarriages with Celts and Slavs, with populations of the new arrivals, but without the need for any their natural instinct for initiative. Modern society was born; she worked tirelessly to perfect every aspect of the business, to push forward of its predecessors. We've seen it, almost to this day, uncovered by America, to unite with the indigenous races or push them into oblivion; we will the Slavs back to the last tribes of Central Asia, through the impetus it gives to Russia; we see it falling among the Hindus, of the Chinese; knocking on Japan's doors; joining forces all along the coasts of this great continent; in short, to increase on its own lands and extend the principles of confusion to the entire globe in indescribable proportion. She is now in charge of its application.

The Germanic race was endowed with all the energy of the Ariadne variety. It had to be so that it could fulfill the role to which it was called. After her, the white species no longer had anything powerful and active to give: everything was more or less in its bosom. equally soiled, exhausted and lost. It was essential that the last workers

sent out into the field would leave nothing too difficult to finish; for no one who was capable of handling it. They took him for granted. says. They completed the discovery of the globe; they took possession of it through the knowledge before spreading their half-breeds; they circled it in every direction. No nook or cranny and now that it's just a matter of pouring the last drops of the Ariadne essence among diverse populations, now accessible from all sides, time will be sufficient for this work, which will continue on its own, and which has no need a new impetus for perfection.

In the presence of this fact, it's easy to see why there are no Arians. but the uselessness of their presence. Since their general vocation was to produce and confusion of types by linking them to each other, despite distances, they have nothing more to do from now on, this confusion being accomplished as to the principal, and all provisions being made for the accessory. So there you have it that the existence of the most beautiful human variety, the entire white species, the faculties concentrated in the one and in the other, that creation, the development and death of societies and their civilizations, the marvellous result of of these faculties, reveal a great point which is like the climax, like the summit, as the supreme goal of history. All this is born to bring varieties, grows, shines, enriches itself to accelerate their fusion, and dies when the ethnic leadership principle is completely melted into the heterogeneous elements it rallies, and therefore when its local task is sufficiently done. What's more, the the white principle, and above all the Arian principle, scattered over the face of the globe, is confined in such a way as to that the societies and civilizations it animates ultimately leave no land, and, consequently, no group outside its aggregative action. The life of humanity thus takes on an overall meaning that fits absolutely into the order

cosmic manifestations. I said that it was comparable to a vast canvas made up of different textile materials, and displaying the most varied of designs and colourful; it is also a chain of mountains, raised in the shape of a civilizations, and the geological composition of these som-
mets is represented by the various alloys to which the combinations have given rise of the three great primordial divisions of the species and their nuances secondary. This is the dominant result of human work. Everything that serves the civilization attracts society's action; whatever attracts it extends it, whatever extends it geographically further afield, and the final stage of this march is the accession or the removal of a few more blacks or Finns from the bosom of the amalgamated masses. It is axiomatic that the definitive goal of our efforts and the sufferings, pleasures and triumphs of our species, is to one day achieve the supreme unity. Now we know what we need to know.

The white species, considered abstractly, has now disappeared from the face of the earth. world. After passing the age of the gods, when she was absolutely pure; the age of the heroes, where mixtures were moderate in strength and number; the age of nobility, where faculties, still great, were no longer renewed by dried-up springs, it has more or less rapidly, depending on the place, towards definitive confusion of all its principles, as a result of its heterogeneous hymens. As a result, it is no longer

now represented only by hybrids; those occupying the territories of the the first mixed companies naturally had the time and opportunities to degrade the most. For the masses of people in Western Europe and North America North, currently represent the last possible form of cultivation. semblance of strength, and are indeed less decayed than the inhabitants of Campania, Susiana and Iemen. However, this superiority is constantly tending to disappear; the share of Arian blood, already subdivided in so many time, which still exists in our regions, and which alone supports the edifice of our society, is moving daily towards the extremes of its absorption.

Once this has been achieved, the era of unity begins. The white principle, held in check in each man in particular will be in the ratio of 1 to 2 to the other two, which, in any case, would be enough to paralyze its action in a very real way. almost complete, but even more deplorable when you consider that this state of fusion, far from being the result of the direct marriage of the three great types taken in its pure state, will only be the caput mortuum of an infinite series of mixtures, and by the last term of mediocrity in all genres: mediocrity of physical strength, mediocrity of beauty, mediocrity of intellec- aptitudes. This sad inheritance will be shared by everyone. This sad inheritance will be shared by everyone equal; there is no reason why one man should have a richer lot than another; and, as in the Polynesian islands where the Malay mestizos, confined for centuries, have been share equally a type from which no infusion of new blood is ever The men will all look alike. Their size, their features, their bodily habits, will be similar. They will have the same dose of physical forces, similar directions in the instincts, similar measures in the

faculties, and this general level, once again, will be of the most revolting humility.

The nations, no, the human herds, overwhelmed under a dull somnolence, will then live numb in their nullity, like the ruminating buffaloes in the stagnant puddles of the Pontins marshes. Perhaps they will consider themselves to be the wisest, the most learned and skilful beings that ever were; we ourselves, when we see these great monuments of Egypt and India, which we would be so happy to see. unable to imitate, aren't we convinced that our very impotence proves our superiority? Our shameful descendants will have no trouble finding some similar argument in the name of which they will dispense their pity and honour themselves with their barbarity. It was there, they would say, gesturing disdainfully at the shaky ruins of our last buildings, this was the senseless use of the forces of our ancestors. What to do with these useless follies? They will be useless to them; for vigorous nature will have regained universal domination of the earth, and the human creature will no longer be a master before her, but only a guest, as a forest and water dwellers.

This miserable state will not last long either, as a side effect of the is to reduce populations to ever smaller numbers. minimal. When we look back to ancient times, we see that the earth was then far less covered by our species than it is today. Visit

China has never had fewer inhabitants than it does today; Central Asia was a an anthill, and no one can be found there. According to Herodotus, Scythia was Russia is a desert. Germany is well supplied with men, but it was no less so in the 2nd, 4th and 5th centuries of our era, when it threw the Roman world, oceans of warriors, followed by their wives and children. of their children. France and England don't seem empty or uncultivated to us, but they are. neither were Gaul and Britain at the time of the emigrations. kymeric. Spain and Italy no longer have a quarter of the men who used to run them. in antiquity. Greece, Egypt, Syria, Asia Minor, Mesopotamia, were overflowing with people, towns crowded together like ears of corn in a field; they are mortuary solitudes, and India, though still populous, is not a shadow of its former self. West Africa, the land that where Europe was nourished and where so many metropolises displayed their splendour, no longer carries than the sparse tents of a few nomads and the dying towns of a small number of merchants. The other parts of this continent are languishing in the same way everywhere. where Europeans and Muslims have brought what they call, for the former, progress, for the latter, progress. others the faith, and it's only inland, where no one has hardly penetrated, that the still retains a compact core. But it won't last. As for Europe pours its blood into America; it becomes poorer if the other becomes richer. So, as humanity degrades, so does it fade.

We cannot pretend to calculate with rigour the number of centuries that have passed.

still separate us from the certain conclusion. However, it is not impossible to glimpse just about. The Ariane family, let alone the rest of the white family, had ceased to be absolutely pure by the time Christ was born. Assuming that The current formation of the globe predates this event by six to seven thousand years, this period had been enough to wither the visible principle of society in its germ, and, when it ended, the cause of all decay had already taken the upper hand in the world. By this fact that the white race had absorbed itself in such a way as to lose the flower of its essence in the two lower varieties, which had undergone modifications which, for the yellow race, had extended far into the future. In the eight hundred years since then, the work of fusion, although incessantly continued and prepared for further conquests on a much larger scale than the has never been so directly effective. But, in addition to the means it has created for itself of action for the future, it has greatly increased ethnic confusion within the and, consequently, hastened the final hour of the perfection of all societies. amalgam. That time is far from having been wasted; and, since it has prepared future, and that the three varieties no longer have pure groups, it is not exaggerate the speed of the result by giving it a little less time to occur. time than it took for his preparations to reach the point where they are now today. We might therefore be tempted to assign to man's domination of the earth a total duration of twelve to fourteen thousand years, divided into two periods: the first, which is past, will have seen, will have possessed the youth, the vigour, the intellectual greatness of the species; the other, which has begun, will experience its faltering march towards decrepitude 1.

Stopping even at the beats that must somewhat precede the last breath of our species, by turning away from those ages invaded by death, when the globe, having become will continue, but without us, to describe in space its impassive orbs, I will not know if we're not entitled to call the end of the world that not-so-distant epoch which will already see the complete degradation of our species. Nor will I assert that it was to take a loving interest in the destinies of a few handfuls of people. of beings stripped of strength, beauty and intelligence, if we didn't remember that they were at least religious faith will remain, the last link, the only memory, the precious heritage of the better days.

But religion itself has not promised us eternity. showing us that we had begun, always seemed to assure us that we had to finish. So there's no need to be surprised or disturbed by finding a further confirmation of a fact that could not pass for doubt. The forecast is not death, it's the certainty that we'll only get there in a degraded state. Perhaps even this shame reserved for our descendants could leave us unmoved, if we didn't feel, with a secret horror, that the rapacious hands of destiny are on us.

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[1] The word pygmy, (Greek word), indicates the length from fist to elbow. Such would have the height of the little man; but it is easy to imagine that questions of and quantity, everything that requires precision, is especially mistreated by the